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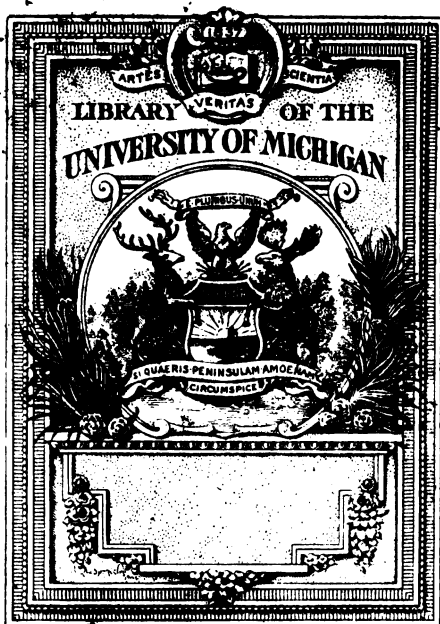
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LECTURES
ON
MISSIONS AND EVANGELISM.

**MURRAY AND GIBB, EDINBURGH,
PRINTERS TO HER MAJESTY'S STATIONERY OFFICE.**

LECTURES
ON
MISSIONS AND EVANGELISM,

DELIVERED TO THE
*STUDENTS OF THE SENIOR HALL OF THE
UNITED PRESBYTERIAN CHURCH.*

BY
ANDREW SOMERVILLE, D.D.,
EX-FOREIGN MISSION SECRETARY.

'GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE.'
'FREELY YE HAVE RECEIVED, FREELY GIVE.'

THE BIBLE.

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PREFACE.

WHEN, in May 1868, I resigned the Secretaryship of Foreign Missions, being unable from advanced age and declining strength to discharge the full duties of that important office, the Synod was pleased to appoint me to deliver to the students of the Theological Hall 'a series of Lectures on Missions and Evangelism, not to exceed seven in one session.' The following Lectures are the result of this appointment. The eighteen fully written Lectures, and the three oral Lectures, the outlines of which are given in the Appendix, formed a course which extended to three sessions, the period during which the students attend the Senior Hall. I now submit them to the church, in the hope and with the prayer that they may, by the divine blessing, help to strengthen the missionary spirit which happily exists both among ministers and members, and especially that they may lead those young men who are aspiring to the office of the holy

ministry to recognise the claims of the perishing heathen, and induce them, whether they are called to labour at home or abroad, to do what they can, in fulfilment of Christ's charge, to have 'the gospel preached to every creature.'

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NOTE.—In p. 60, line 13, erase the words ‘with the exception of
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LECTURES

ON

MISSIONS AND EVANGELISM.

LECTURE I.

THE GOSPEL, AS PREACHED TO ABRAHAM AND EXPANDED
BY THE PROPHETS IN THE OLD TESTAMENT, WAS A
GOSPEL FOR THE WORLD.

THE Synod has enacted that the subject of missions form a part of the systematic teaching of the Theological Hall, and that the attention of the students be directed to 'the claims of foreign missions, the qualifications for missionary labour, and the best mode of discharging the duties of the missionary office.' It has been pleased to appoint him who now ventures to address you to perform this service, and to deliver a series of lectures, not exceeding seven in one session, on 'Missions and Evangelism.' I enter on this important service with much diffidence. I do so because it respects the rights and the glories of the divine Redeemer, the claims which perishing millions of our fellow-men have on the sympathy and the help of Christ's people, and the prosperity and the extension of the church. And feeling deeply my insufficiency for this great work, I, at the outset, first devoutly invoke the aid of the Holy Spirit, from whom all fitting guidance,

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strength, and blessing come, to enable me to speak of the things touching Christ and his kingdom in a manner that shall be honouring to the blessed Saviour and beneficial to those that may hear me. And secondly, I humbly but earnestly invite you to assist me, by yielding that continued and prayerful attention which the importance of the subject calls for, and which your position as students aspiring to the sacred ministry induces me to hope that you will not be backward to afford. Depending on such help, I shall call your attention to the seven following topics, the full consideration of which will occupy us for three sessions,—namely, the scriptural principles of missions, or the place which missions occupy in the word of God; the obligations arising out of these scriptural principles which lie on the church to seek the evangelization of the whole world; the work to be done among the heathen; the qualifications of missionaries; the mode in which the work is to be done among the heathen; the relations in which the missionary stands to the home church, and the duties which the home church owes to him,—a topic which embraces the principles of Christian liberality; and the missionary period of the church the period of labour, trial, expenditure, and conquest, where great graces are displayed, and great characters are formed.

It is to the first of these topics that our attention will be confined during the present session,—namely, the scriptural principles of missions, or the place which missions occupy in the word of God. Just scriptural views form the basis and the rule of all acceptable Christian conduct. God alone is Lord of the conscience, and it is his voice speaking in his word to which it becomes us to give heed; and on no measure or line of action are we warranted to expect that his blessing will rest for which we have not

the authority of holy Scripture. 'If any speak' or walk 'not according to this word, it is because there is no light in them' (Isa. viii. 20). But if we act in accordance with God's revealed will, we go forward with cheerfulness, undismayed by difficulties or trials, as we are certain that in that case we have the gracious presence of God, and that faith, prayer, and perseverance will in due time be crowned with success; for the divine Saviour has said, 'If any man will do his will, he shall know of the doctrine whether it be of God' (John vii. 17).

The subject of the present lecture is, The gospel, as preached to Abraham and expanded by the prophets in the Old Testament, was a gospel for the world.

This is a theme at once interesting and encouraging. It is usual to look to the New Testament for that gospel which is to be 'preached to every creature;' but, in reality, the New Testament dispensation is but the full development of the promise that was made to Abraham, the father of believers. The Lord said to that patriarch, who had the singular honour of being called 'the friend of God,' 'In thee shall all families of the earth be blessed' (Gen. xii. 3); and more specially, in chapter xxii. verse 18 of that book, it is declared that God said to him, 'In thy seed shall all the nations of the earth be blessed.' This is the great root promise, of which missions are the trunk and the branches, or rather, we may say, the full fruit; for the apostle, in Galatians iii. 8, declares that this promise was the gospel: 'And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.' And in the 16th verse of that chapter he teaches the great truth, that the seed spoken of, with whom the promised blessing was connected, was the Lord Jesus Christ: 'Now

to Abraham and his seed were the promises made. He saith not, And to seeds, as of many ; but as of one, And to thy seed, which is Christ.' The word seed, being in the singular number, shows, according to the testimony of the apostle, that the reference was not to Abraham's natural descendants in the line of Isaac, that were to be numerous as the stars of heaven, but to one that was to spring from him according to the flesh, and that one was Christ. The first great promise, that given in Eden, which held out hope to guilty and perishing men, spoke of 'the seed of the woman,'—a general expression,—and said that he would bruise the serpent's head, and in some way, not there explained, counteract his evil work. But the promise made to Abraham, which may be viewed as the second great promise, is more distinct and consoling, for it indicates that the person called in the first promise the seed of the woman, the coming deliverer, was to be a descendant of Abraham, and it connected with him blessing for all nations. Or, as Jonathan Edwards, in his *History of Redemption*, expresses it, 'Not only that Christ was to be of Abraham's seed, but also the calling of the Gentiles, and the bringing of all nations into the church, was made known' (p. 56). And hence Milton represents the archangel Michael, when speaking to our first father of Abraham, as saying :

'This ponder, that all nations of the earth
Shall in his seed be blessed ; by that seed
Is meant thy great deliverer, who shall bruise
The serpent's head.'—BOOK XII.

There are three elements in that promise, — Christ, blessing, all nations,—and the junction of these three things makes the promise the gospel, or glad news for the world.

Christ is the centre and the sum of the promise, for it is through him only, as the one mediator, that God can deal graciously with men. 'Blessing' means, in the language of prophecy, the privileges and the opportunities of salvation,—the enjoyment of all the divinely prescribed ordinances through which God conveys saving benefits to men ; and hence the apostle says that the blessing of Abraham is to come on the Gentiles, when the gospel is preached to them. And the expression 'all nations' designates mankind in general,—what our forefathers were wont to call 'mankind sinners,'—men of every colour, language, and clime. But when it is said that 'all nations are to be blessed in Christ,' we are not entitled to regard the statement as assuring the personal salvation of every individual in these 'all nations ;' for, as corresponding phrases intimate, it signifies only that Christ is to be offered to men in every region of the world ; that all, without exception, to whom the gospel invitation comes, are to be authorized by God to accept and claim Christ as their Saviour ; and that multitudes in every land will, through him, attain everlasting life. Now these three things,—Christ, blessing, all nations,—are joined together by God in this all-important promise ; and we shall find that the Holy Spirit, in all the utterances of the prophets, never separates them. Wherever Christ is introduced, he is represented as bringing blessing to all nations. This promise, therefore, is, as we have said, the germ of the gospel dispensation. It speaks, when properly understood, the same language as that wondrous verse, 'God so loved the world that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life.' It looks on all nations lying under guilt and curse, helpless and miserable, and it says Christ is coming, and he will give blessing in the place of curse ; and this

Saviour, with blessing in his hand, is to be freely offered to all men. One's heart grows warm while meditating on this promise. It embodies God's unspeakable gift. It is the Sun of Righteousness rising over the mountains of the East, with healing in his beams. It preaches the gospel to every creature, for it proclaims light, blessing, and joy to all classes and kindreds of men. This is the view of it which is found in all subsequent intimations: these invariably declare that the blessing which is connected with Christ is for men of every race. The predictions and the representations of the prophets, in so far as these related to the Messiah, are just the expansion of these three things,—Christ, blessing, all nations.

So much did God himself value the connection which that promise established between Christ and all nations, and so careful was he to preserve it unbroken, that when he found it necessary for the best interests of mankind to form the seed of Abraham in the line of Isaac into a church, and to give them a code of religious statutes, he kept this Abrahamic promise separate from that dispensation. This is a very striking consideration. We have just said that it was necessary for the best interests of mankind that God should give to the descendants of Isaac a special economy of religious ordinances, which should keep them from mingling with and being absorbed by other peoples. It was not the divine purpose that Christ should come till four thousand years had elapsed. How, then, was the saving knowledge of God to be preserved in the earth? The great promise granted to our first parents was all but buried under that mass of wickedness which it required the Deluge to sweep away. It is said that the ancestors of Abraham worshipped idols beyond the Euphrates; and there is every probability that, had it not been for the

gracious conduct of God in forming the Jews into a distinct people, watching over them constantly, and making them 'the keepers of his oracles,' the depositaries of his successive revelations, the invaluable promise of the Messiah made to Abraham would have been utterly lost and forgotten amid the thickening darkness of a universal idolatry. Now, as we have stated, it is very remarkable that when God, at Sinai, gave to the chosen people, redeemed from bondage in Egypt and brought into covenant with himself, a system of laws which was to regulate their religious worship and services, he, with one special exception, said not a word to them about the Messiah. We know from the teaching of the apostles that the victims and services of that dispensation had reference typically to Christ, and could be rightly presented by the worshippers, and acceptably regarded by God, only when offered through faith in him; and as this was the case, we would have expected that God in his graciousness would have said to them in distinct terms, 'These animal victims which you are to offer prefigure Christ, and all these services which I enjoin can be acceptably rendered only when they are seen to refer to him; and therefore, in all your acts of worship, you are, as was the manner of your father Abraham, to look by faith to the Messiah, and through the medium of these carnal symbols to see his coming day and work.' But there is nothing of the sort. No direction is given; no reference is made to Christ as the medium of acceptance, or as the way to the Father. It is true, indeed, that no new kinds of animal offerings were prescribed at Sinai, that all the sorts of victims there specified were offered by Abraham, as stated in Gen. xv. 9, and that the people, therefore, still retained the views which had been handed down to them with regard to presentation and acceptance; but what we

assert is, that nothing was said by God at Sinai regarding the relationship which these victims and services had to Christ as the promised Lamb of God, who should take away the sin of the world. What was the reason of this silence? It was God's regard for the Gentile world. It was that the connection which he had established between these three things—Christ, blessing, all nations—might not be severed. He would not permit a promise which had reference to all nations to be limited by an economy which belonged to a particular people, and which was to be but of temporary duration. This is in reality the explanation which the apostle Paul gives of the silence which God kept at Sinai in regard to Christ. For, after stating in the third chapter of Galatians that God preached the gospel to Abraham, and that that was a gospel for the world, he supposes a Jew, filled with amazement at the declaration, putting the question, 'Wherefore, then, serveth the law?' What was the need of the Mosaic system of laws if the gospel preached to Abraham was intended for all nations? The reply is, 'It was added because of transgressions, till the seed should come'—till Christ should appear—'to whom the promise was made.' It is as if he had said, God foresaw that transgressions would abound, and that men, sunk in the deepest superstitions, would lose all trace of the promise of Christ; and therefore, to preserve that promise till Christ should come, and bring forth blessing to all nations, that Sinaitic law was enacted. 'It was added because of transgressions.' It was a casket designed to preserve the precious jewel, a chest to keep the treasure in safety that was to enrich and bless all nations, till the proper time for distribution should arrive. And what proves still more clearly that that dispensation was temporary and provisional, that it was conservative of the

promise, is the fact that there was, as we have hinted, one reference to Christ. But that reference was very peculiar. It implied that he would abolish the Mosaic economy, and set up another in its place ; for he was to be a lawgiver like Moses, that being the office which distinguished Moses from all the prophets. 'The Lord thy God,' said Moses, 'will raise up unto thee a Prophet from the midst of thy brethren, like unto me,'—a lawgiver like me : 'unto him ye shall hearken' (Deut. xviii. 15). He will be the great authority in the church ; for it is added by God, 'I will put my words in his mouth, and he shall speak unto thee all that I command him ; and it shall come to pass, that whosoever will not hearken unto my words, which he will speak in my name, I will require it of him'—a passage which, in the third chapter of the Acts, is expressly said to refer to Christ. The Jews were disposed to claim God, the promises, and all the means of salvation, as their special portion, and to deny that the Gentiles were to have any share in them,—to regard the expected Deliverer as coming for their benefit alone ; and had the Abrahamic promise of which we are speaking been identified with their peculiar economy, it would not have been easy to show that they were wrong. The apostle's argument in favour of the claim of the Gentiles to the gospel, contained in the third chapter of Galatians, could not have been constructed. They would have appropriated all to themselves, and so far as scriptural reasoning from the Old Testament was concerned, the Gentiles would have been left out, and could not in that case have used the language which Isaiah puts into their mouths : 'Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not : thou, O Lord, art our Father, our Redeemer ; thy name is from everlasting.' But God ordered the matter otherwise ; and we can scarcely

conceive anything that more impressively shows the great importance which he attached to the universal or missionary aspect of the Abrahamic promise, than the care which he took that there should be nothing in all the arrangements of the Mosaic dispensation which would contradict or limit that view. Yes, we may say, that when he descended in terrible majesty on Mount Sinai, took a people for himself, and spoke from amidst the thick darkness the words of his law, he then thought of all nations, and, remembering his promise to Abraham, and through him to the world, uttered not a word that could restrict that promise, and thus weaken the hopes of the Gentiles.

We have said that this view—namely, that the gospel preached to Abraham in that most precious promise, ‘In thy seed shall all nations be blessed’—is a gospel for the world, and that the predictions and representations of the prophets are but the expansion of this view. We shall now briefly illustrate this point. But before doing so, it deserves notice that the Holy Spirit, who is love and grace, and whose peculiar glory it was to be that, as the Spirit of Christ, he was to preside over and to minister the gospel dispensation, seems to have taken a special delight in overlooking the narrow limits of the Jewish church, and in anticipating the period when the gospel should be preached to all nations. He narrated with peculiar fulness the cases of Rahab, of Ruth, and of Naaman, which, as side lights, showed that mercy was in store for those that were outside the commonwealth of Israel. But it was when the time of prophetic disclosures came that the love of the Spirit was signally displayed; for the grandest passages—those that seem bright with the glory of heaven—are those which respect all mankind, and describe the universal church. It is when the inbringing of the Gentile nations is spoken of

that the language of Scripture becomes especially fervent and glowing. It is then that the most expressive figures and the loftiest terms are used, just as if the eye of God rested with pre-eminent satisfaction on the period when his love, grace, and mercy would gloriously flow forth through Christ to all kindreds and all lands.

Wherever Christ is spoken of by the prophets, he is invariably represented as bringing blessing to all nations. There is scarcely a passage where this connection is not kept up. It is so in the Psalms. The 22d Psalm describes, in most graphic and affecting terms, Christ's sufferings and death as the Crucified One, and then it declares that the blessing that will spring from him will be for all nations. 'The meek shall eat and be satisfied ; they shall praise the Lord that seek him : your heart shall live for ever. All ends of the earth shall remember and turn unto the Lord ; and all the kindreds of the nations shall worship before him. For the kingdom is the Lord's ; and he is the governor among the nations.' The 2d Psalm exhibits the raised and glorified Saviour as crowned by his divine Father King in Sion ; and then the heavenly voice says, 'Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.' And the 72d Psalm delineates the benignant and glorious administration of this divine King, and it affirms that, unlike the restricted boundaries of the Jewish church, he 'shall have dominion from sea to sea, and from the river to the ends of the earth ; yea, all kings shall fall down before him. His name shall endure for ever ; his name shall be continued as long as the sun ; and men shall be blessed in him : all nations shall call him blessed ;'—statements which are identical with the declaration made to Abraham, that in Christ, his seed, all nations were to be blessed. Such

is the strain of all the Messianic Psalms. There is nothing in them which limits Christ as God's gift to the Jews only. It is everywhere said that he is to have a universal empire, and that he is to rule over and to bless all nations. The apostle tells us that the gifts and the callings of God are without repentance on his part; and so they are, for, having promised to Abraham a seed in whom all nations should be blessed, he never takes back nor modifies the wide promise. All his revelations just go to unfold it, till, fully disclosed, we see it wrapping in its ample embrace all kindreds of men.

The same broad and gracious view—the missionary aspect of Christ's work—is strikingly presented in the writings of Isaiah, of whose prophecies it may be said, that as in a mirror they show us the New Testament church. It is but a specimen of his predictions that we can now give. Is the Messiah represented as being wounded for our transgressions, and bruised for our iniquities; as having his visage so marred more than any man, and his form more than the sons of men? it is said, 'So shall he sprinkle many nations;' and there being divided to him a portion with the great, and the spoil with the strong, the announcement is immediately made to the church, 'Thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.' The cross is the centre here; but it yields blessing, and that blessing is for all nations. And thus the view of the prophet is the same as that which was afterwards given by the apostle, who said, 'Christ has redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ.' Is Christ lifted up on that cross,

or is he so presented in the preaching of the gospel? then he 'stands for an ensign of the people, to it shall the Gentiles seek, and his rest shall be glorious;' and the call that comes from the cross is, 'Look unto me, and be saved, all the ends of the earth; for I am God, and there is none else' (xlv. 22). Is Christ spoken of as a divine teacher? his doctrines are to be made known to all nations. 'Behold my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house' (Isa. xlii. 1-4, 6, 7);—words which the evangelist Matthew tells us—chap. xii. 18-21—were fulfilled in Christ's personal teaching, and which showed that in his name the Gentiles were to trust. But specially would we direct attention to the 49th chapter of this prophet, which we have been accustomed to call the great missionary chapter of the Old Testament Scriptures. It opens abruptly, and as if with the sound of a trumpet; but it is not like that which was heard at Sinai, which made even Moses exceedingly fear and quake. It is the voice of divine mercy speaking so that all the earth may hear: 'Listen, O isles, unto me; and hearken, ye people from far.' And what is it that the divine speaker has to utter? The most delightful intelligence that the perishing nations ever heard. It is that God had said of Christ, 'It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I

will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages: that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves' (xlix. 6-9). No words could more clearly set forth Christ as a blessing to all nations. He is to be a 'light to the Gentiles,' 'a covenant of the people,' bringing them into a gracious relationship with God; he is to repair the ruin which sin and death have made in our world, 'to establish the earth, and to cause to inherit the desolate heritages;' and he is to liberate the wretched victims of Satan, to say to the prisoners, 'Go forth; and to them that are in darkness, Show yourselves.' And what renders these words still more consolatory to the Gentiles is, that they are given for the purpose of encouraging Christ himself in relation to the little success that his personal ministry would have among the Jews. He complains that he had 'laboured in vain, and spent his strength for nought;' and his divine Father says to him, Thy work among the Jews is but a light thing; I spake of thee to Abraham as a blessing to all nations; and now, in accordance with that promise, I give thee to be the light, the salvation, the covenant of the Gentiles. This sustained Christ. He saw that as a blessing to all nations he was indeed to 'be glorious in the eyes of

the Lord.' This view was no small part of that joy that was set before him, and which made him endure the cross, despising its shame. And surely we, who are by nature sinners of the Gentiles, cannot look on these grand and glorious declarations without feeling our hearts going out in warmest thanksgivings to our God, and in deepest admiration of the blessed Saviour, nor view those divinely drawn characteristics of the Lord Jesus Christ without exclaiming, 'The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?' (Ps. xxvii. 1).

That the gospel preached to Abraham was a gospel for the world is proved also by the diffusive character that is given of the coming church over which Messiah was to reign. It was not to be local or stationary. It was, in its very nature, to be outgoing or diffusive,—a light to lighten the world. The law was to go forth of Zion, and the word of the Lord from Jerusalem, and the Lord was to judge or rule among the nations; and the result would be, 'nation shall not lift up sword against nation, neither shall they learn war any more.' This prediction began to be fulfilled when the apostles, in obedience to Christ's command, left Jerusalem in order that they might preach the gospel to every creature; and its latter part, the cessation of war, will be realized when Christ shall reign as acknowledged King 'over all the earth.' The church, favoured with gospel privileges, and enjoying the richest blessings, is to extend its attractive influence, and to draw all classes of men into its communion. 'Behold, thou shalt call a nation that thou knowest not; and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee' (Isa. lv. 5). This idea of attractive power is invariably asso-

ciated with divine manifestation. When the church gets from Christ, it hastens to give. When enriched by divine bounties, it seeks to benefit the poor and the needy. The gospel feast which God has provided is made for 'all people' (Isa. xxv. 6); and his servants, having the spirit of him who is 'God's salvation to the end of the earth,' go out into the highways and the bye-roads of the heathen world, and entreat men to come in, that God's house and table may be filled. And the more brightly that God shines forth, and the larger the measures of grace are that his people personally attain, just the more solicitous are they to bring in those that are perishing without. This drawing process is, in the 60th chapter of Isaiah, painted by the Holy Spirit in the most splendid colours. The divine voice says, 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.' The church obeys. It arises and shines, and then 'the Gentiles come to its light, and kings to the brightness of its rising.' The light spreads and spreads, filling all lands and reaching a seven-fold radiance; and then all nations are described as crowding in, bringing their treasures with them. Their approach is seen with gladness, and in the 62d chapter a proclamation is issued to the citizens of Zion to prepare for their reception: 'Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.' What heart does not throb and burn at the sight of such a scene as this? and who would not desire to take a part in preparing for it? When that period arrives, when this spirit is manifested by those that bear Christ's name, then shall the church be justly called 'the holy people, the redeemed of the Lord, a city not forsaken.' This view of the church, as an outgoing or missionary institution, is also

very vividly portrayed by the prophet Daniel. After pointing out the rise, progress, and decline of the four great heathen empires that preceded the coming of Christ, he says: 'And in the days of these kings shall the God of heaven set up a kingdom which shall not be destroyed ; and the kingdom shall not be left to other people ; but it shall break in pieces and destroy all these kingdoms, and it shall stand for ever' (ii. 41). And presenting this kingdom under the figure of a stone cut out of the mountain without hands, as being divine and heavenly in its origin, he declares that this stone expands from within, increases in magnitude as it rolls onward, crushes and destroys all that stands in its way, becomes ultimately a great mountain, and fills the whole earth (ii. 34, 35). These passages show that the church is God's kingdom ; that it is God who has set it up in the world ; that it has within itself all requisite materials and means for growth, expansion, and permanence ; that it is destined for universal diffusion ; and that it will never come to an end. Earthly kingdoms rise, flourish, and disappear. They have on them the stamp of mortality, because they are the workmanship of human hands. But the church is God's new creation, which embodies the blessings and the glories of the covenant of grace, and it will stand for ever. The prophet Zechariah, too, describes Jesus, the King of the church, as just, and having salvation ; and says that he is to be 'King over all the earth,' and that in the period when 'there shall be one Lord, and his name one,' all nations are to keep 'the feast of tabernacles,' the glad festival of an evangelized and happy world. And as the voice of Old Testament prophecy becomes silent, God, speaking by Malachi, the last of the prophets, represents himself as being wearied with the iniquities of the Jews, as turning his eyes away from their impure services, and as anticipat-

ing the glory that should accrue to him from the spiritual worship of a fully instructed world. 'I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering from your hand; for from the rising of the sun, even to the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of Hosts.' And then he closes the prophetic record with the declaration that the Lord, the Messiah, 'would suddenly come to his temple,' and that he would be heralded by John the Baptist, whose teaching would be the first accents of the 'still small voice' which Elijah heard at Horeb, and who would introduce a dispensation that would prevent 'the curse' from falling on the earth; and when that dispensation was fully inaugurated on the day of Pentecost, the Spirit of God brought forth the great promise, of which we have been speaking, seeing that the time for its complete disclosure had arrived, and reminded the thousands then assembled that God had said to Abraham, 'In thy seed shall all the kindreds of the earth be blessed' (Acts iii. 25).

Thus it is obvious that the predictions of the prophets respecting the Messiah, and the representations given by them of the coming church or kingdom, are just the expansion of the promise made to Abraham, 'In thy seed shall all the nations of the earth be blessed.' Whether Christ is described as teaching, as suffering, or as reigning, it is uniformly said that he is acting for the benefit of all nations. He is to bring with him blessing, and that is to be offered alike to Jew and to Gentile. The great root promise, of which we have been speaking, puts forth, we may say, under the culture of the prophets, branches, leaves, and

fruit; so that, when Christ appeared, all nations were invited to come, and pluck, and eat, and to rejoice in its life-giving power. Or, as Jonathan Edwards expresses it, 'It is the same tree that flourishes from that small beginning that was in Abraham's time, and has in those days of the gospel spread its branches over a great part of the earth, and will fill the whole world in due time, and at the end of the world shall be transplanted from an earthly soil into the paradise of God' (*Hist. of Redemption*, p. 55).

It is indeed a delightful thought that Christ is set forth in the Old Testament, from Abraham to the last of the prophets, not only as the desire of all nations, but as the divine Saviour and King, in whom all the families of the earth were to be blessed. It is obvious from this that the man who understands the prophecies will be marked by a missionary spirit. It is such a man who sees the character of Christ in its glory as the Saviour in whom all nations are to be blessed; has the mind of the divine Spirit, who throughout the whole Old Testament Scriptures spake of Jesus as bringing blessing to all nations; and has a disposition like that of Abraham, the model believer, who drew his gladness not from the promise which held out Canaan as the inheritance of his natural seed, but from the promise which said that in Christ, his one seed, all the nations of the earth were to be blessed. Oh that the Holy Spirit, who dictated the promises, may shine into all our hearts, giving us the light of the knowledge of the glory of Christ as a blessing to all nations! and then shall we with one voice present the invocation, 'God be merciful unto us, and bless us; and cause his face to shine upon upon us: that thy way may be known upon earth, thy saving health among all nations' (Ps. lxvii. 1, 2).

LECTURE II.

NOTICES GIVEN IN THE LIFE OF CHRIST, AS RECORDED IN
THE FOUR EVANGELISTS, WHICH SHOW THAT THE
GOSPEL WAS INTENDED FOR THE WORLD.

JESUS CHRIST, the apostle informs us, in Romans xv. 8, was 'a minister of the circumcision,' or of the Mosaic dispensation. He was made under the law, as the substitute of his people, for the purpose of obeying that law, which man had broken and dishonoured, and bearing its penalty on the cross, and thus of working out a perfect righteousness, on the ground of which God might be just in pardoning and accepting the sinner believing on Jesus Christ. But God can be acceptably worshipped only through the observance of his own enjoined ordinances. None can look for the divine favour who sets aside the public worship of the church. It was requisite, then, that Christ should be a member of the Jewish church,—the only visible church then on earth,—and take a part in all its ordinances and religious services. And this he did. He was publicly in infancy presented to God in the temple as Mary's first-born son; he attended the synagogue worship and the annual festivals that were celebrated in his Father's house at Jerusalem; and when John the Baptist was sent forth by God as the harbinger of the new dispensation, he applied to him for baptism, assigning as his reason for doing so, 'It becomes us to fulfil all righteousness.' Whatever was divinely appointed, he considered himself, as a member of the

church and a servant of God, under obligation to observe. But whilst he did so,—whilst he acted personally for the good of all his fellow church members, and said that in this respect ‘he was sent only to the lost sheep of the house of Israel,’—his obedience as God-man had a higher aim and a wider reference. He was then acquiring the ‘common salvation.’ This, accordingly, is what the apostle declares; for, in the passage in the Romans to which we have referred, he goes on to say that on his personal ministry the gaining of blessing for the Gentiles was dependent. ‘Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people; and again, Praise the Lord, all ye Gentiles; and laud him all ye people. Again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.’ In reality, the apostle quotes a number of those predictions, to which we called your attention in our first Lecture, as having connected with them the promise of Christ’s being a blessing to all nations, and makes the very interesting statement that, in order that he might be so,—that he might be qualified to go to the heathen, and accomplish a work among them that would promote their faith and joy, and bring praise and glory to God,—he had to become a minister of the circumcision, or a member of the Jewish church, to obey and honour the divine law, to observe all the public ordinances of God, and to complete the work which the Father had given him to do. He could not bestow saving benefits till he had gained them; and therefore it was in the way of obedience, or personal service

alone, that he could 'confirm the promises,' or, as Dr. Owen expresses it, in his work on the Spirit, book ii. chap. 1, sec. 5, 'make them all good unto the church,' and in this way realize the blessings that they held out to the Gentiles. His personal ministry was the season of probation, the time when he was acquiring the treasures that were to enrich the world. The gifts which the gospel offers alike to Jew and to Gentile were then all won by him. And during this period, accordingly, when Christ was a member of the Jewish church, and was working out redemption as to purchase, we shall find distinct notices that his work had reference to all classes of men. We now advert to these.

1. The first is the message and the song of the angels, recorded in Luke ii. 10-14. You are doubtless all acquainted with the intensely interesting scene which these verses describe. Whilst a number of shepherds were keeping midnight watch over their flocks, in the fields near the city of Bethlehem,—the fields once trodden by the youthful David,—the glory of the Lord, that bright light which had rested above the mercy-seat and between the cherubim in the tabernacle and in the first temple, suddenly shone round about them, and an angel of the Lord presented himself unto them, who said, 'Fear not, for behold I bring to you good tidings of great joy, which shall be to all people,' or to every people; 'for unto you is born this day in the city of David a Saviour, which is Christ the Lord.' This was indeed a blessed and joyful message. The world had waited for it for four thousand years, and now the celestial visitant announces the glad tidings that Emmanuel has come. But this intelligence—so very precious—was not meant for these few shepherds only, nor even for the whole Jewish nation merely; for this heavenly preacher, with that true benevolence which seems

to characterize unfallen spirits, was authorized to declare that the joy which those tidings would produce would be shared by 'every people.' And no sooner was this wondrous announcement made than the midnight air was filled with a burst of celestial minstrelsy. 'And suddenly,' it is said, 'there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good-will towards men.' We know but little, comparatively, of the holy angels. 'They excel in strength, and do God's commandments, hearkening unto the voice of his word.' They are all ministering spirits, sent forth to minister for them that are heirs of salvation, and the Bible seems to hint that they are at last to be gathered up under Christ, the Head, along with redeemed men, into one inexpressibly blessed and happy society (Eph. i. 10). They dwell in the presence of God and amid the light of heaven; and those who now hovered over the favoured fields of Bethlehem had talked with patriarchs and prophets, and learned much of the promises of God respecting the coming Messiah. They had traversed our earth, and seen its wars and its woes, the desolations which sin and death had caused, and they longed for the time when the true worship of God, whom they so lovingly served, would be established in the world. Hundreds of years before this, Isaiah had heard them praising God in the temple, and saying, 'The whole earth is full of his glory.' We may, then, imagine the rapture which these pure and benevolent spirits felt when, thinking of what God, now incarnate, would do for men, they sung in accents so sublime, 'Glory to God in the highest,'—glory to God in the first place and in the highest degree, or glory to God in the highest places, as if they summoned unfallen intelligences in all worlds to join with them in this song,—and 'on earth peace,'—on earth, the scene of

revolt, the habitation of guilty and wretched men, peace with God and peace with one another ; and all this proceeding from that good-will of God towards men of every name which has prompted him to send his only-begotten and well-beloved Son to seek and to save the lost. Never but then were the praises of heaven heard by men on earth :

‘ Such music (as ’tis said)
Before was never made,
But when of old the sons of morning sung,
While the Creator great
His constellations set,
And the well-balanced world on hinges hung. ’—MILTON.

And this angelic song now swelled, and deepened, and rose up in grateful acceptance even to the throne of God, because an event had occurred which was to bring great joy to all peoples.

2. The second notice to which we refer is the visit of the magi or the wise men to the infant Jesus in Bethlehem. This unique and very remarkable event is recorded in the second chapter of Matthew’s Gospel. Whether these learned men came from Chaldea, where astronomy was carefully studied, or, as some suppose, from Arabia Felix, the land of spices ; whether they had got their views of the expected Messiah, as ‘ the King of the Jews,’ from the Jews that were scattered abroad in those eastern countries,—the descendants of those that long before had been carried into captivity ; or whether they had received them by tradition from the teaching of Daniel, the chief of the wise men of Babylon, cannot be determined. But whatever was the country whence they came, or the source of their information, it is obvious that they were men of intelligence and piety, and that their conduct was approved by God. He led them by a supernatural star, guiding them to the very place where the infant Jesus was to be found ; he favoured

them with a divine revelation, and directed them not to go back to Herod at Jerusalem, but to return to their own country by another way than that which they had intended to take. They were not Jews ; they were Gentiles ; and thus we may regard them as the representatives of the heathen world. They worshipped the infant Saviour, and pledged to Him the homage of all nations. As we see those eastern sages at one time, and the simple shepherds of Bethlehem at another, adoring with equal acceptance 'the Child born and the Son given,' we have an emblem of that dispensation which was near, when, by the death of Christ, the separating wall should be thrown down, and when 'the Gentiles should be fellow-heirs with the Jews, and of the same body, and partakers of his promise in Christ by the gospel.' It is said that 'when they had opened their treasures, they presented unto him gifts : gold, frankincense, and myrrh.' The value of these gifts is not specified, but it is likely that this present, which they had carried so far, and which, according to the customs of the East, they offered to the new-born King, was considerable ; and it was, we apprehend, wisely ordered in providence for the support of Christ, and of Joseph and Mary, when they should be obliged to flee into Egypt to escape the bloody search of Herod. And in this fact we recognise an indication that Christ and his cause would be accepted and sustained by the Gentiles, when rejected and cast out by the Jews. Surely no one can contemplate these interesting travellers from a distant heathen land worshipping Christ, and then, after enjoying a revelation from God in token of the acceptance of their worship, going back to their own country and telling that they had seen 'the Saviour of the world,' without being persuaded that Christ was to be a blessing to the Gentiles as well as to the Jews.

3. The third notice to which we refer is the words which old Simeon uttered at the presentation of Christ in the temple. The law required that every first-born male child should be presented to God, and redeemed by a piece of money. Joseph and Mary brought the infant Jesus, in compliance with this law, into the temple, 'to present him to the Lord,' and, for the purification of the mother, 'to offer a sacrifice, according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.' And whilst they were so occupied, a man of great age, named Simeon, entered; 'and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death till he had seen the Lord's Christ.' This venerable person approached Mary, took the child into his arms, and blessed God, and said, 'Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel.' These are striking words. The spirit of prophecy has been silent for four hundred years; and now, when the Holy Ghost again speaks of Christ, as he does by the mouth of this just and devout man, we find that he employs the same language as we saw in our first Lecture he uttered by all the prophets. For this saying of Simeon, 'thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles,' corresponds exactly to the words of God recorded in the 49th chapter of Isaiah: 'I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.' It may be that this good man did not himself understand the full import of this utterance of the Holy Ghost; but it seems to

us that there was at that period in the Jewish church a number of pious persons who had more just and scriptural views with respect to the character and work of Christ than were found a generation afterwards. For whilst Simeon was speaking, there came in a very old woman, a prophetess called Anna, who also seeing Jesus, and recognising him as the long-expected Messiah, 'gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Israel.' There is no notice here of those ideas of a worldly kingdom which, when wickedness had increased in the land, came thirty years subsequently everywhere to prevail. These godly persons were looking in connection with the Messiah for 'redemption' and 'consolation,' and therefore the humble appearance of Joseph and Mary and the little child did not conceal from their view God's great gift. And it may be said, wherever right spiritual views of Christ obtain, it will be found that those cherishing them are willing to share with others the blessings of his salvation. It is selfish and worldly interests which darken the mind and narrow and sear the feelings of the heart. This was the case with the carnally minded Jews in the time of Christ, and it has been so with all bigoted sects. Those who have enjoyed the teaching of the Holy Ghost, and feel the love of Christ, have a benevolence broad as the earth, and rejoice that Christ is God's 'salvation, prepared before the face of all people, a light to lighten the Gentiles.' And truly it does become us to thank God that in that Jewish temple, to which 'the Lord had come,' and whose presence was to make the glory of that second house greater than that of the first, an inspired witness was raised up to testify that Emmanuel had appeared, not for the sake of the Jews only, but to be light and salvation to all classes and kindreds of men.

4. The fourth notice to which we refer is Christ's own explicit declarations. We have said that Christ's personal ministry was intended for the Jews ; but there is nothing national in his teaching. Its great truths are not restricted to the seed of Abraham. They are world-wide in their aspect and bearing. In what is called his 'Sermon on the Mount,' he said to the people, 'Ye are the light of the world ;' he illustrated the great law of love to our neighbour by the conduct of a stranger ; and when James and John wished to invoke fire on the heads of the Samaritans, he told them that they did not know of what spirit they were, for that 'the Son of man had not come to destroy men's lives, but to save them.' But under this head we allude to five distinct testimonies which Christ gave, showing that his religion was designed for the world.

(1.) The first of these is the words used in the model prayer which Christ taught his disciples : 'Hallowed be thy name ; thy kingdom come ; thy will be done in earth as it is in heaven' (Matt. vi. 9, 10). It has been said that this is a missionary prayer. And so it is ; for, though it is very brief, it contains three petitions, the granting of any one of which would secure the triumph, in all lands, of the religion of the Lord Jesus Christ. It is by the spread of the gospel alone that God's name can be hallowed, his kingdom extended, and his will done on earth. There is nothing in these petitions that can be limited to the Jewish church, for we must interpret them in accordance with the teaching of other parts of the Scriptures. Now, the apostle says, Rom. ii. 24, that 'the Scripture saith that through the wickedness of the Jews the name of God' is blasphemed among the Gentiles ;' and when Christ, therefore, prays that his Father's name may be hallowed, he asks that this state of things may be changed, that he may be

known and praised in all lands, and that even from the uttermost part of the earth 'songs may be heard, glory to the righteous' one. Then the kingdom of God, as is everywhere represented by the prophets, is destined to fill the world, and the petition for its coming is equivalent to the request that the church may be everywhere established, that Christ may be King over all the earth, 'and that the kingdom and dominion, and the greatness of the kingdom under the whole heaven, may be given to the people of the saints of the Most High' (Dan. vii. 27). And when the petition is breathed forth that the will of God may be done on earth,—the whole earth, as opposed to heaven,—every one must see that this is just asking that the gospel may be everywhere enjoyed,—that gospel which 'teaches men to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world.' It is thus a most interesting consideration that this prayer—that which the child is first taught to lisp at his pious mother's knee—that which is to be our guide and rule in all our subsequent devotional exercises—has of its seven petitions three that are for the spreading of the gospel, and those three the first that occur in the prayer, as if they were the chief and the most important. Does not this show that the spirit of prayer and the missionary spirit are the same? and that every one who is taught of God, and has the spirit of grace and of supplication, will earnestly long for and seek the evangelization of the world? Whenever we come into the gracious presence of God, stand amid his light, and feel the warm beams of his manifested favour, our hearts become enlarged, and knowing that he is no respecter of persons, and that he wishes all men to be saved, we desire that his name may everywhere be glorified, his gospel kingdom everywhere set up, and his will per-

fectly done in all lands. The glory of God, the honour of the Saviour, and the good of all men, should be conjoined in acceptable prayer. But the man who has not experienced these emotions overlooks, in so far as real desire is concerned, these three petitions, and begins with, 'Give us this day our daily bread;' thus bringing his own personality before God, as if his individual interests were alone of importance, and as if, should these be made to prosper, he cares little what becomes of other men. Such selfish prayers never come up before God as incense, and meet no favourable response, because the great High Priest who ministers in the upper sanctuary, the light of the Gentiles, refuses to put them into his golden censer. One wonders that this prayer, uttered millions of times daily down through all the dark ages of the church, and uttered millions of times every day now, both in the Popish and Episcopal churches, should have been so little understood, and should have failed for 1600 years to excite and mature a genuinely missionary spirit.

(2.) The second declaration is the words which Christ uttered when explaining the parable of the tares. He said: 'The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one' (Matt. xiii. 38). These words, 'the field is the world,' are the text of Dr. Wayland's, of America, celebrated sermon 'on the moral dignity of the missionary enterprise.' It is a vast, a sublime saying,—a saying which corresponds to the great love of him who is the divinely appointed blessing for all nations. It exhibits, not the land of Judea, the seat of the ancient church, but the whole world as the field for cultivation. Very grand operations are going on in this field. The divine husbandman, who has got from his Father the grant of the entire earth, is planting in this extensive

field 'good seed.' These are the children of the universal kingdom,—persons born, reared, educated, and fitted for the service and the enjoyment of God. This process is being conducted in all lands; and if we wish for a commentary on these words, we find it in the celestial song, 'Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth.' When Christ uttered the words of which we are speaking, doubtless he rejoiced in spirit as he saw the time when men everywhere would embrace his gospel and confide in him as their Saviour. The field of his ministry, as the raised and glorified Redeemer, was to be the world. But Christ says that there is another actor in this field,—the evil one, the adversary of God and man. He too is sowing seed, and that seed is tares—his children, persons wicked like himself. These two great powers—Christ and Satan—are engaged in the same world-field in conducting opposite processes; the aim of the one being the promotion of truth and holiness, and the salvation of men, and the aim of the other being the promotion of error and vice, and the ruin of men; and the contest which they are waging dwarfs all the conflicts of the kings of the earth. It began in Eden, when God said, 'I will put enmity between thee and the woman, and between thy seed and her seed;' it occupies and embodies all the resources of good and of evil; and it will last till the close of time, when the good seed, gathered by the angels, 'shall shine forth as the sun in the kingdom of their Father,' and when the tares—the children of the wicked one—'shall be cast into a furnace of fire, where there shall be wailing and gnashing of teeth.' This conflict is waxing very violent in our day, is extending its range of operation, and Christ is calling for more men to

aid in the struggle. He expects especially that those who aspire to the office of the ministry will be prepared to go into any part of the field, and to work there along with himself. Brethren, what a noble vocation is yours ! You occupy a position which in its bearings respects the whole world. What are the aims and the contests of statesmen, of warriors, and of local rulers, in comparison with yours ? The interests which engage these men's energies are temporary and earthly, but you are called to take part with God in an enterprise that has for its objects the overthrow of evil, the discomfiture of Satan, the rescue of men from ignorance and sin, and the bringing home to glory of the children and heirs of God. One's soul is expanded at the view of such a work. It is stamped with the greatness of heaven. God said of Christ, 'I will make him, my first-born, higher than the kings of the earth ;' and the true preachers of the gospel, who work beside Christ in this field, occupy a place which, in dignity and benevolence, overtops and outshines all other works and designs of men.

(3.) The third declaration is the words of Christ, who, when speaking of himself as the Good Shepherd, that was to lay down his life for the sheep, said : 'And other sheep I have which are not of this fold : them also I must bring, and they shall hear my voice ; and there shall be one fold, and one shepherd' (John x. 16). There can be no doubt as to the meaning of these words. The 'this fold' is the Jewish church. Christ had sheep there ; for, notwithstanding growing iniquity, there were tens of thousands among the Jews that were to believe on him and obey his voice. But he had other sheep—sheep in all parts of the earth ; for God had said to him (Isa. xliii. 5, 6), 'I will bring thy seed from the east, and gather thee from the west ; I will say to the north, Give up ; and to the south,

Keep not back : bring my sons from far, and my daughters from the ends of the earth.' These are the other sheep which Christ had, the chosen among the Gentiles given to him by his Father ; and the language which he employs in regard to them is very extraordinary—so extraordinary, that if he himself had not uttered it, no creature durst have applied it to the Omnipotent One. He says, 'I must bring them'—*με δεῖ ἀγαγεῖν*. The words import the strongest possible obligation—a moral necessity : 'I must bring them.' It is the same word as that which our Lord employed when he said, 'I must work the work of him that sent me : the night cometh, when no man can work.' It occurs also in the following passages :—Luke ix. 22, 'The Son of man must suffer many things ;' xiii. 33, 'I must walk to-day, and to-morrow, and the day following ;' xxiv. 26, 'Ought not Christ to have suffered these things ?' and 46, 'Thus it behoved Christ to suffer, and to rise from the dead.' The circumstance that Christ applies the same phraseology to the inbringing of the Gentiles that he does to his own sufferings, shows that in his estimation the obligation which lies on him to evangelize the world is just as great as that which lay on him to finish the work which the Father had sent him into the world to do. Christ, as the exalted Saviour, is occupied now in bringing those other sheep into the communion of the church. This is the great purpose of his administration. And the means which he employs is the preaching of the gospel,—for that is his voice, which they are to hear and follow ; as he himself elsewhere said, 'The hour is coming, and now is, when the dead shall hear the voice of the Son of God : and they that hear shall live.' And the result of this inbringing by the gospel will be, that there shall be one fold and one shepherd—one church, composed of Jews and Gentiles, presided over by the Lord Jesus Christ.

This passage presents the missionary enterprise in a very impressive aspect. It is Christ's great work. The most urgent reasons bind him to perform it : 'I must bring them.' And assuredly, with these words before us, we may say, that if any church, or the ministers of any church, enter into the spirit of Christ, they will find that these two things ever go together,—the seeking of their own salvation in the daylight of time, and the bringing near to Christ of those that are far off. But there is an affecting tenderness about those words of the blessed Saviour which it is well for us to realize and to feel. His whole heart is flowing forth here. He calls himself the Good Shepherd, and speaks of his laying down his life for the sheep ; and as he thinks of the price—'all price beyond'—which he was to give for them, his eye goes into all lands, east, west, north, and south, and he sees sheep that he has in Scotland, in India, in Calabar, in Jamaica, in Caffraria, and in all parts of the world, and he says, 'For all these I am going to die, and all of them I must bring to hear my voice.' O loving Jesus, we praise thee for thus thinking of our fathers and of us in this distant land, and for causing us in due time to hear thy voice, and for bringing us into the one fold ! O grant that we may be enabled and made willing to follow thee, whithersoever thou goest, in quest of thy sheep not yet brought in !

(4.) The fourth declaration was uttered by our Lord, when, as it is recorded in Matt. xxvi. 7-13 and Mark xiv. 3-9, a woman poured on his head a box of very precious ointment. 'Verily, verily, I say unto you, wheresoever this gospel shall be preached in the whole world,' or, as Mark has it, 'throughout the whole world,' 'there also shall this, that this woman hath done, be told for a memorial of her.'

(5.) And the fifth declaration is the words which Christ uttered when describing the signs that would precede

the destruction of Jerusalem. He said, 'And the gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come' (Matt. xxiv. 14). The end predicted is the termination of the Jewish church and state. But before that comes, Christ says that his gospel was to be preached in all the world as a witness to all nations; and history attests, that in the thirty years that elapsed from the death of Christ to the fall of Jerusalem, the gospel was carried into the greater part of the then known earth. It was preached as a witness to all nations, for God by that gospel told men everywhere that the times of ignorance were past, that a Saviour was provided for men of every name, and that now the duty of all classes was to repent of their sins, believe on Christ, and prepare for the day of final judgment. When our Lord spoke these words, he was approaching the end of his course, and, as his manner was, his teaching with regard to the gracious purposes of God became more distinct and full, and therefore it was that he said, without any figure or hesitation, 'This gospel of the kingdom shall be preached in all the world for a witness to all nations.'

When we consider, then, that Christ embodied in his short model prayer three missionary petitions—that he said that his field of action, as the great cultivator, is the world—that he had other sheep besides those who belonged to the Jewish church that he must bring in and cause to hear his voice—and that his gospel was to be preached in all the world, we see very clearly that Christ, even at the period when he was ministering personally to the Jews, yet viewed the work in which he was engaged as having gracious aspects towards all nations, and, in entire harmony with Old Testament predictions, looked upon himself as being appointed to be 'God's salvation to the end of the earth.'

And 5. Two incidents in the life of Christ which led him to speak with peculiar satisfaction of the conversion of all nations.

The first of these was the great faith manifested by the Roman centurion. It is stated in Matt. viii. 6, that this man came to Christ when he was at Capernaum, and said, 'Lord, my servant lieth at home sick of the palsy, grievously tormented.' The reply was, 'I will come and heal him.' The centurion, believing Christ to be a divine person, whose word is equally potent everywhere, and to whom all diseases and all events are obedient, said, 'Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.' When Jesus heard these words of the Roman officer, so indicative of genuine humility and strong faith, it is said 'he marvelled,' and said to them that followed him, 'Verily I say unto you, I have not found so great faith, no, not in Israel.' It is obvious that this example of great faith in a Gentile brought before his mind the consolation promised in the 49th chapter of Isaiah: 'It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the end of the earth;' and led him to think of the trust which it was promised the Gentiles would repose in his name; and therefore he immediately added: 'And I say unto you that they shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven.' It was a feeling kindred to that which he now experienced which induced him at another

time, when speaking of the unbelief of the Jews, and of their consequent exclusion from the kingdom of heaven, to say, 'And they shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God' (Luke xiii. 28, 29).

The second incident is recorded in John's Gospel, xii. 20-24. It was an application which certain Greeks, proselytes to the Jewish faith, who had come up to Jerusalem to observe the passover, made to Philip, one of the twelve disciples, to be admitted to a personal interview with Christ. Philip did not know what to do in regard to this matter. When he himself first found Christ, he invited Nathanael to go to him; but his Jewish prejudices made him to doubt if these Gentiles should be welcome. In his perplexity he consulted Andrew, and both informed Jesus. The intelligence had a striking effect upon the mind of Christ. He at once exclaimed, 'The hour is come that the Son of man should be glorified.' Here are Gentiles seeking for him, and that suggests the blessed effects that are to result from his death, and hence he adds, 'Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.' The cross is before him, but beyond that cross he sees glory dawning, himself crowned with dignity and authority in heaven, believed on and honoured among all nations, and, as the final effect of his gracious government, a church formed, in number numberless, which, pure and spotless, he would at last present to his Father with exceeding joy; and in the view of that scene, seen through the long vista of coming ages, and growing in splendour as years roll on, he said, with holy exultation, 'The hour is come that the Son of man should be glorified.'

This review that we have taken of notices in the life of

Christ showing that the gospel was intended for the world is full of encouragement. It proves that we Gentiles are warranted to claim a personal interest in all that Christ did, said, and suffered. It is true that for three years and a half he traversed only the land of Judea, healing all manner of sickness and disease among the people, and preaching the doctrines of the kingdom of God. But then he was acting as the substitute of sinners, and gaining that salvation which in due time was to be offered to all classes of men. His miracles were wrought for our benefit; for as these evinced creative and irresistible power, and were done in his own name, they proved his divine commission, attested the truth of the doctrines which he taught, and showed his character as a spiritual Saviour. His doctrines were uttered for our instruction; for as the image and the representative of the invisible God, he made known the character and the will of his Father, and his words were designed for all men and all time—the materials at once of conversion and of sanctification. And when he was nailed to the cross, we can say, ‘Behold the Lamb of God, which taketh away the sin of the world!’ And as the blessings that flow from that cross are intended for men of all nations, we would regard it a high privilege to publish, as did the angel, the good tidings that Jesus, who was born in Bethlehem, is now dispensing from his throne in the heavens the benefits of his free salvation, in order that the great joy which such tidings are fitted to inspire may be felt by ‘every people.’ And devoutly do we add :

‘Light of them that sit in darkness,
Rise and shine, thy blessings bring;
Light to lighten all the Gentiles,
Rise with healing in thy wing.

To thy brightness,
Let all kings and nations come!’—*American Hymn.*

LECTURE III.

THE GRAND COMMISSION TO EVANGELIZE THE WORLD.

IN our first Lecture we called your attention to the great root promise given to Abraham,—‘In thy seed shall all the nations of the earth be blessed,’—and showed that all the inspired utterances of the prophets respecting Christ were just the expansion of that promise, and that down through the whole Old Testament there runs a connected chain of passages, each of which speaks of Christ as a blessing to all classes of men. And in our second Lecture we pointed out several notices in the life of Christ, as recorded in the four evangelists, which intimate that, while he was acting as ‘a minister of the circumcision,’ he was doing a work in which all nations had an interest, and that on various occasions it was said by him that the Gentiles were to be brought under the influence of the truth and into the communion of the church. Indeed, the great idea of Christ being a blessing to mankind in general is never lost sight of; for when the divine Spirit speaks, it is invariably in terms which hold out hope to those who were then ‘far off.’ We come now to consider the grand commission which Christ gave to his disciples after he was raised from the dead, and ere he ascended to his Father,—a commission on which may be said to rest the authority of the gospel ministry and of the ordinances of a church state. The heir has come to whom ‘the promise was made;’ he takes the treasure from the

casket of the Sinaitic ordinances in which it had been so long kept, and enjoins his servants to carry it into all lands, and with it to enrich the destitute in every clime. During forty days he appeared from time to time to his disciples, and 'spake of the things pertaining to the kingdom of God ;' but just before his departure, he gave in the most solemn manner his final instructions and commands.

Matthew thus records his words, chap. xxviii. 18, 19 : ' And Jesus came and spake to them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you ; and, lo, I am with you alway, even unto the end of the world.'

Mark thus gives the words, chap. xvi. 15, 16 : ' And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved ; but he that believeth not shall be damned.'

And Luke says, chap. xxiv. 46, 47 : ' And he said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead on the third day ; and that repentance and remission of sins should be preached among all nations, beginning at Jerusalem.'

1. The first thing in these very important words that calls for notice, is the declaration of Christ that all power,—*ἐξουσία*,—all authority, is given to him in heaven. Though he has not yet been exalted nor glorified, he speaks of the event as if it had actually taken place,—' All power is given to me,'—because it was absolutely certain. He has finished the work that had been given him to do ; in token of his acceptance of that work, the Father has raised him from the dead ; he is enjoying the smiles of the divine favour ; and he has

now before him, and in near prospect, all the authority and the honour which the Scriptures predicted he would receive. What is this power or authority in heaven of which he speaks? Other parts of the divine word supply the answer to this question. As the Son of God, the second person in the adorable Godhead, he was the creator and the upholder of all worlds, and he had from all everlasting an essential glory equal to that of the Father; but, as God manifested in the flesh, he occupied an humbled position, and was the voluntary servant of the Father, appointed to do a prescribed work; and it is in this new character of God-man, the meritorious and accepted Saviour of sinful men, that this power has been conferred on him. It is an acquired and bestowed power—a part of the great reward that was promised to him. Jehovah, the Father, is represented as saying to him, in the 110th Psalm, ‘Sit thou at my right hand,’ the place of dignity and honour. In the 21st Psalm it is said of him, ‘His glory is made great in thy salvation; honour and majesty hast thou laid upon him. For thou hast made him most blessed for ever: thou hast made him exceeding glad with the light of thy countenance.’ In 1 Tim. iii. 16, it is stated that ‘God manifest in the flesh—was received up into glory.’ Paul declares, in Phil. ii. 8–11, ‘And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.’ In Heb. ii. 9 it is affirmed, ‘We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour.’ And Peter says;

chap. iii. 22, 'Who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him.' These passages indicate that the prediction of Isaiah, lii. 13, has been verified: 'Behold, my servant shall be exalted and extolled, and be very high.' He occupies the throne in heaven as the active ruler, all creatures in heaven, on earth, and under the earth—holy angels, fallen spirits, and men of all classes—being put under his sway. The holy angels are placed under him as the Redeemer of men; they worship and serve him as their Lord, obeying him in all matters relating to his administration, whether these refer to the welfare of the church or to the restraint and the overthrow of his enemies. He is the centre of the worship of heaven, receiving equal honour with the Father from the spirits of just men made perfect, and from unfallen angels; while the spirits of darkness feel his controlling power, and tremble in anticipation of the doom which he is to pronounce. But this power includes also authority to dispense the acquired blessings of salvation. This is an invaluable and most consoling aspect of Christ's power in heaven. Just as Joseph in Egypt was the actual ruler, whose province it was to open the storehouses and to give out food to the destitute people, so Christ has the key of the spiritual treasury in heaven, and is empowered to distribute its saving blessings. 'It has pleased the Father,' says Paul, 'that in him all fulness should dwell;' and hence he himself used these very remarkable words: 'Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son' (John xiv. 13); asserting distinctly the power of answering believing prayer. Indeed, the view which the Scriptures give of Christ's position in heaven is impressively grand. They represent him as seated on the divine throne, encircled with the brightest

glory ; wielding with one hand the sceptre of universal empire, and with the other dispensing 'the unsearchable riches' of the covenant of grace ; the book of the divine decrees lying open before him, with full authority to carry them into effect ; ruling all worlds and all creatures, the divine Father never interfering, looking on with ineffable complacency, satisfied with all that he does, and getting to himself from the procedure of Christ the highest glory ; 'while every creature that is in heaven and on the earth and under the earth, and such as are in the sea, and all that are in them, are heard, saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.' Oh, it is not possible for us to speak too strongly of the delight which the divine Father has in his approved Servant, nor of the honour which he has bestowed on him ; for he has taken him into his own glory, clothed him with unlimited authority and power, and granted to him all that his lips could crave. All eyes are there directed to him. Every act of worship praises him. His glory fills the heavenly temple ; and it is through him that all intercourse is had with the invisible God, and it is from him that all good gifts descend to men. He 'hath prepared his throne in the heavens, and his kingdom ruleth over all.'

2. The second thing which calls for notice in these words is the declaration of Christ that all power or authority is given unto him on earth. When he sat down on the divine throne, and had committed to him the rod of universal government, what the Psalmist calls 'the rod of his strength,' the Father said to him, 'Rule thou in the midst of thine enemies ;' and hence the apostle declares (1 Cor. xv. 25), 'that he must reign till all his enemies are made his footstool,' for, in so far as authority is concerned, he

adds, 'God has put all things under him.' To him 'every knee must bow, of things on earth and things under the earth.' Isaiah spoke of him as 'Wonderful, Counsellor, the mighty God, the everlasting Father' (or, the author of the coming age), and the Prince of Peace,' and said 'that the government was to be upon his shoulder.' He himself declared, in his intercessory prayer, that his Father had given to him 'authority over all flesh ;' and the writers of the New Testament describe him as 'the blessed and only potentate, the King of kings and Lord of lords ;' as having the keys of death and of the invisible world ; as opening, and no man can shut ; as shutting, and no man can open. These and similar passages point him out as governing all the affairs of our world ; as the authoritative ruler in providence ; as ordering and controlling all the occurrences of time,—the matters which relate to individuals, to families, to communities, and to all nations. It is he that sends persons into this world, metes out their lot, sustains them in life, and at last calls them away ; that makes poor or rich, causes prosperity or adversity ; guides the seasons, and dominates all influences, animate and inanimate. His power, ever acting, is minute, universal, and irresistible. No man and no creature can successfully withstand or counteract it. 'He doeth according to his will in the army of heaven and among the inhabitants of the earth ; and none can stay his hand, or say unto him, What doest thou ?' (Dan. iv. 35). Now, this authority over all flesh, this supreme power on earth as the ruler in providence, has been granted to Christ that he may be able to accomplish the gracious designs for which he died,—to gather his people from all lands, to educate them, and to bring them to heaven. It is for the support, the extension, and the prosperity of the church that all the acts of his govern-

ment are ordered; for it is expressly stated that the 'authority over all flesh' has been granted to him that 'he may give eternal life to as many as the Father has given to him;' and the apostle testifies that 'he has been made head over all things to the church, which is his body.' This view is magnificently shown in the Revelations of John. The Saviour, once dead, but now alive, appears to him clothed with celestial brightness; unrolls the scheme of providence for coming ages; makes him see all events, prosperous and adverse, and all agencies, angelic and human, controlled by himself, and so overruled as to work together for the salvation of his chosen people; and at each pause in the onward movements songs of praise are heard in heaven. How encouraging is the thought that the Lord Jesus Christ, who wears our nature on the divine throne, and has the tenderest sympathies, is the ruler in providence, and is guiding all the events and all the influences of earth! The minister of the gospel is placed over a people in a district where there are many hostile influences with which he has to contend, and which seem to impede his success. But Jesus is there, prepared to remove obstructions, and to make all things work together for his good. The missionary enters a heathen country, in which Satan has for centuries had his seat, where the trophies of his power are everywhere seen, and where all seems dark and threatening. But Jesus there reigns, has the hearts of all men in his hand, and he says to him, 'Fear not; I have put my words in thy mouth, and I have covered thee in the shadow of mine hand;' 'and no man will set on thee to do thee wrong,' 'for I have all power in heaven and on earth.' A special providence, directed by the loving Saviour, is consolatory to all God's people; but it is specially so to the minister of the gospel and to the missionary, for it assures them that he

who has sent them, and whose work they are doing, will render those events which are hourly occurring, and which affect mind and character, productive of results beneficial to the souls of men.

How delightful is it to contemplate these two assertions of Christ,—All power is given unto me in heaven, and all power is given unto me on earth ! And how great is the contrast which they suggest between the state in which he was before his death and that in which he is now ! This is he who said, ‘The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head ;’ who had to beg a cup of water from a stranger ; who was despised, persecuted, condemned, and crucified ; who was put to death between two criminals ; and who was indebted for his grave to an act of charity. Oh, how changed now ! He lives after death, and lives for ever. God regards him with unspeakable favour, and places at his disposal the resources of Godhead. The holy angels gladly acknowledge him as their Lord. The saints redeemed from earth are waiting to worship him, and to cast their crowns at his feet. Devils, spoiled by him on the cross, dread his power, and stand afar off. On him rests the rule of all worlds. He is now the Lord of universal providence. This is the divine person, so invested and so qualified, that gives to his chosen servants this grand commission.

3. The third thing that calls for notice is the commission : ‘Go ye into all the world’—into all nations. This great commission has no limit—all the world, all nations. Up to this period the commission given to the prophets was, with the exception of that of Jonah, restricted to the land of Judea ; but now the special seed of Abraham has come, in whom it had been said that all nations were to be blessed, and he enjoins his disciples and followers to visit

and instruct all the nations of the earth. The middle wall of partition is thrown down ; the distinction between Jew and Gentile, in so far as the means of grace are concerned, is abolished ; the invitations of divine mercy are everywhere to be published ; and the whole earth is to be to the teachers of the gospel the scene of travel and of labour. 'Go ye into all the world.' In the noblest sense view yourselves as the ministers of mankind, and as charged with messages to every race. The king of Persia sent out his couriers to the hundred and twenty-seven provinces of his great empire ; but Christ, as the King of kings, whose dominion alone is universal, commands his servants not to rest till they have reached the outskirts of the earth. They were to traverse wide plains, to cross mountains, to pass over seas, and to go from continent to continent and from island to island, till there should not be an inhabited spot unexplored and untrodden. This command, so wide and so gracious, has about it the light and the glory which characterize the natural sun, which visits and illumines all climes. Adventurous travellers have ever been held in honour, and the records of their perils and discoveries have been read with deep interest. Such men are to be classed among benefactors ; for they have made us acquainted with the scenery of foreign countries, and with the customs of other peoples, and have opened up distant regions to commerce, to civilisation, and to the gospel. But no commission that any traveller ever had can be compared with that of the missionary, for travel, in his case, is the highest duty. The world is before him, and the Saviour, his divine Master, to whom it has been given, has said to him, 'Visit it all.' But why should the command take the form of mission ? Why is the injunction, Go ? Were they not to wait till they should be sent for

and invited? No. All nations were in darkness, and under the power of Satan. They were sunk in the deepest superstitions and moral insensibility; they were in a state of spiritual death; they neither knew nor felt their spiritual maladies; and they would never of themselves seek after salvation. The gospel must be carried to them. Christ's servants must go into the lanes and the bye-ways, as well as into the scenes of public resort,—into all countries and places where men are perishing for lack of knowledge,—and constrain them to come in. For 'how shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?' (Rom. x. 14, 15). But observe that this is a command which left the servants of Christ no option: 'Go ye into all the world.' It lay upon the apostles, and bound them. They were to begin at Jerusalem, but they were not to tarry there. Having preached the gospel to the Jews, they were to turn to the Gentiles, and to say to every people, 'Unto you is the word of this salvation sent.' And the same command rests on the church now, and is obligatory upon every one who calls Christ Master and Lord, for it is associated, as we shall see, with the promise, 'Lo, I am with you;' and as that promise reaches down to the close of time, so does the command. The two are linked together, and cannot be separated; and this command will not, therefore, lose its binding force till the angel shall swear that time is no longer. But here it becomes us to notice the great goodness of our God,—a goodness the due sense of which we, favoured as we have been with the gospel from our childhood, are not apt to realize. For fifteen centuries the divinely appointed means of salvation were enjoyed by the

people of Israel alone, whilst all other nations were permitted to wander on in darkness and in sin. 'To the Jews pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.' Now, as God is sovereign in his working, and is under no obligation to grant saving blessings to any of the sinful children of men, he might, after the death and exaltation of Christ, have marked out certain portions of the world, and forbidden his servants to visit them, or named certain peoples that were never to be brought into the communion of the church; surrounding these regions and peoples with a wall of awful prohibitions, and leaving them to the unmitigated dominion of sin and the curse. And though he had done this, none could have arraigned his procedure: the angels would still have sung, 'Just and righteous are thy ways, O Lord God.' But instead of that, he has looked with mercy upon all nations, has made the whole world hallowed ground, and commanded his servants to visit every clime, and to carry the gospel to every people, no matter what be their outward condition, their colour, or the place of their residence. All are to be addressed and invited, for the command is, Go ye into all the world, and preach repentance and forgiveness of sins among all nations.

4. The fourth thing that calls for notice is the authority with which Christ's servants are invested. 'All power is given unto me in heaven and on earth; go ye *therefore*.' It is an authority founded upon the mediatorial power of the Lord Jesus Christ. In all matters connected with guiding men in divine things there must be an immediate commission from God; because, as he is the governor and the judge of all, no reliance can be placed on any statement that does not bear the seal of his authority. When the

sinner is awakened to a sense of his spiritual danger, and becomes anxious for escape, what security could he have to rest his hopes upon the declarations of the preacher unless the latter could show him that he had been sent by God? Accordingly, this idea of commissioned authority pervades the whole Bible. The priests and prophets were all anointed and divinely authorized to minister to men. 'No man,' says the apostle, 'taketh this honour unto himself, but he that is called of God, as was Aaron; so also Christ glorified not himself to be made an high priest.' He was sanctified, sealed, and sent into the world by his divine Father. He was called of God to the work, and he ever spoke in the name of him that sent him. He uniformly also made his own commission the ground of sending others: 'As thou hast sent me into the world, even so have I also sent them into the world' (John xvii. 18). And it is in accordance with this great principle, that at the institution of the gospel ministry Christ here says, 'All power is given unto me in heaven and on earth: go ye *therefore* and disciple all nations.' Were it not for this mission, ministers would not be warranted to call upon sinners to repent of their sins and be saved with that authoritative tone with which they speak, nor would it be so criminal in individuals to neglect their entreaties. Christ has provided that this authority be continued in the church; for we read in Acts xiii. 1-3, 'Now there were in the church that was in Antioch certain prophets and teachers. As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.' This is the example and the model of the manner in which a missionary is to receive authority for going to the heathen. If it was necessary for the rulers

of the church to ordain Paul for this work, who had been called and set apart by Jesus Christ himself to go to the Gentiles, who will say that any one who chooses may take upon himself this office? It is competent for ordinary church members to instruct and exhort their brethren—to provoke them to love and good works; but it does not belong to them to urge upon them salvation in the name of Christ. They cannot employ the language of the apostle: ‘God hath committed unto us the word of reconciliation. Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God.’ Regularly ordained ministers teach in the name of Christ; the message which they bear has come from the head of the church, and they are sent to deliver it with authority, and as that for which men must answer in the great day. For Jesus has said, ‘He that heareth you heareth me; and he that despiseth you despiseth me.’ The authority, therefore, which the ordained missionary has is higher and greater than that which the ambassador or the general of an earthly king possesses. When Sir Robert Napier recently invaded Abyssinia, he had power granted to him by the Queen to liberate her subjects there, unjustly held in captivity; but as she had no authority in that land, she could not commission him to interfere with its customs or its laws. But it is otherwise with the missionary. He has full power granted to him by the King of all the earth not merely to set free everywhere his people held in bondage by Satan, but spiritually to revolutionize and improve all nations. This is a consideration fitted greatly to cheer the missionary. He reaches a country, as did our missionaries in Old Calabar and in Rajpootana, where no Christian teachers had ever been, and he tells the people there, I have been sent to you by the great God of

heaven and earth—by him that made, sustains, and governs you, and to whom you must, after you leave this world, give an account of all your deeds—to offer you the forgiveness of all your sins, and a free and full salvation. I have authority for doing this, and it is at your peril that you reject my words. I speak to you in the stead of God, and I beseech you to be reconciled to him ; and in the most earnest manner I assure you, that if you embrace the Lord Jesus Christ, and submit to his authority and laws, you will, whatever you may have done before, be put in possession of all saving benefits and privileges, and be ‘no more strangers and foreigners, but fellow-citizens with the saints and of the household of God.’

5. The fifth thing that calls for notice in these words is the work which Christ’s disciples were to do. This work is threefold,—instruction, consecration to Christ, and obedience to all Christ’s laws. But as this subject—the work to be done among the heathen—will come up for full consideration at a future part of our course, we shall now but briefly indicate its leading features. The first part of the work is, as we have said, that of instruction. This is expressed in three forms: Preach the gospel to every creature ; preach repentance and forgiveness of sins among all nations ; and teach, or, more literally, disciple—*μαθητευσατε*—all nations. That which they were to preach was the gospel, or the glad tidings concerning the Lord Jesus Christ as the one divine and all-sufficient Saviour. This word, the gospel, may in the command, as given by Mark, be regarded as including the whole of revealed truth,—all those doctrines, statements, and laws that are intended to make men wise to salvation. But the term principally denotes the joyful intelligence with respect to pardon and life through the once crucified but now enthroned Re-

deemer, which the apostle calls 'the unsearchable riches of Christ.' They were to proclaim the scriptural truths regarding the person, the mission, the obedience, and the death of Christ, and the effect of that death in making peace with God ; and to offer through him pardon to the guilty, life to the spiritually dead, liberty to the captive, cleansing to the polluted, healing to the diseased, strength to the weak, comfort to the sorrowing, and peace, joy, and hope. These delightful and most precious truths were to be preached in all parts of the earth, openly, publicly, and authoritatively. They were to be published in all countries, towns, and villages,—in the crowded city, the solitary hamlet, and the open field. Wherever they should find human beings, whether many or few, they were to announce to them the glad news that a divine Saviour had been provided, and that through him salvation as a free gift is now offered by God to all men. For the word 'preach'—*κηρυξ-αρε*—denotes the act of a public crier or herald, who is sent forth to make public proclamation or advertisement, and who, therefore, visits every place, and, lifting up his voice, cries aloud, inviting all without exception. It is the term which Homer employs in the *Iliad* to characterize the mode in which a proclamation which concerned all was made in the Grecian camp ; and it corresponds to the declaration of the divine Preacher himself : 'Unto you, O men, I call, and my voice is to the sons of men.' They were to prosecute this glorious embassy, to circulate the news from land to land, and never to hold their peace till every creature dwelling on the surface of the globe had heard the glad tidings. There is something specially gracious and cheering in the command, Preach the gospel to every creature. None is excepted. Heaven's message is to be told not merely to the self-righteous Jew, to the proud and polished

Greek, to the civilised and learned European, to the subtle Hindoo, and to the inhabitant of China, surrounded with the traditions of four thousand years, but to the most degraded and despised of men—to the poor Bushman, burrowing in the earth, who seems scarcely a step above the brutes that perish. And all this is to be done because these words establish in our world a dispensation of mercy, which, in point of privilege and of right to embrace the gospel, puts all mankind on an equality. Ever since they were uttered none has a better claim to the gospel than another, and none can say to his fellow-man pressing forwards to Christ, Stand back, I am called, and thou art not; for these words make the gospel free to all, free as the light of the sun and the breath of the sky.

The second part of the work is consecration to Christ—an act which denotes transference from one state to another, and from one master to another. This is pointed out in the words, ‘baptizing them in the name of the Father, of the Son, and of the Holy Ghost.’ And the third part of the work is to inculcate obedience to all the laws of Christ: ‘teaching them to observe all things, whatsoever I have commanded you.’ After they have by baptism become members of the church, they are to be called upon to regulate their conduct by the words of Christ; for he has prescribed obedience as the test of discipleship, saying, ‘Ye are my friends if ye do whatsoever I command you.’

The sum of what we have spoken is thus stated by Milton, when he says that Christ

‘To them shall leave in charge
To teach all nations what of him they learned
And his salvation; them who shall believe
Baptizing in the profuent stream, the sign
Of washing them from guilt of sin to life
Pure, and in mind prepared, if so befall,

For death, like that which the Redeemer died.
All nations they shall teach ; for, from that day,
Not only to the sons of Abraham's loins
Salvation shall be preached, but to the sons
Of Abraham's faith, wherever through the world ;
So in his seed all nations shall be blessed.'

Paradise Lost, Book XII.

6. The sixth and last thing requiring notice in these words is the promise of Christ: 'And, lo, I am with you alway, even unto the end of the world.' The promise is introduced with a call for attention—lo! give heed to this—because it was a matter fitted in the highest degree to encourage the missionary: I who have all power in heaven and on earth will accompany you. Now, the presence of Christ as a divine person is everywhere—he is with all men and things. But there is something special in these words; a benefit is held out which is peculiar to those who go on this embassy. It is a presence gracious and friendly, which would ensure them guidance, protection, and success. This is rendered obvious by the use of similar language in other parts of Scripture. When Moses was commanded to go down to Egypt and lead forth the tribes, and when he declared his unfitness for this great work, the Lord said to him, 'Certainly I will be with you.' This was regarded by God as quite sufficient to overcome all his objections, and to prompt immediate obedience; and Moses found it to be so. He had the divine presence with him in a visible and tangible form, manifested in a singular display of power; and hence afterwards, in a very critical period, he, feeling the value and the necessity of this presence, presented the prayer, 'If thy presence go not with us, carry us not up hence;' and the response was, 'My presence shall go with you, and I will give you rest.' And when Joshua was appointed to conduct the people into the land of promise, and

encounter and destroy the nations that then filled it, it was deemed by God enough to say : 'As I was with Moses, so I will be with thee : I will not fail thee nor forsake thee.' A like promise is associated with the public observance of religious worship. Jehovah said, in Exod. xx. 24, 'In all places where I record my name I will come unto thee, and I will bless thee;' and Jesus himself declared, 'Where two or three are gathered together in my name, there am I in the midst of them' (Matt. xviii. 20). These passages show that this great promise of Christ, which covers and hallows the New Testament dispensation, assures the disciples that when engaged in the service of the divine Saviour, he will be present with them in a specially gracious manner, will be there in his all-sufficiency, and will enable them to accomplish the work for which they are sent; for it is given by him who has just said, I have all power in heaven and on earth. And while Christ is present in all worshipping assemblies met in his name, and with all right gospel ministers, he is particularly so with the missionary, for the language is, 'Go into all the world; and, lo, I am with you.' And it is to remain in full force till the close of time, till the gospel has been preached to every creature, and till the work of conversion has been completed. It intimates that Christ, as the divine ruler, will break up the way of his servants, give them favour in the eyes of those to whom they go, sustain them in their labours, and make all things work together for their good. And the connection in which the words stand renders the promise singularly tender and cheering. It supposes that the missionary has left country, home, and friends—has gone to a strange people, and is there exposed to trials, hardships, and perils; and Jesus says, Be not discouraged, for I will be with you, and my presence will compensate you for all that you have left behind, will be the

sunshine of your existence, the source of your spiritual joys, and a blessed foretaste of the period when you shall be 'absent from the body and present with the Lord.' And the true missionary in every age and in every clime has found Christ faithful to his promise, and experienced his realized presence to be to him everything—his all and in all. Paul did so; for when he stood at the bar of Nero, he says, 'All men forsook me; notwithstanding the Lord stood with me, strengthened me, and delivered me out of the mouth of the lion.' Yes, to the genuine missionary, the pledged gracious presence of Christ is a fountain of overflowing consolation, and in times the most trying he will exclaim, 'My divine Master has said, "I will never leave thee nor forsake thee;" so that I may boldly say, The Lord is my helper, and I will not fear what man can do unto me' (Heb. xiii. 5, 6).

LECTURE IV.

THE MANNER IN WHICH THE HOLY GHOST QUALIFIED THE
APOSTLES FOR PREACHING THE GOSPEL TO ALL NATIONS,
AND THE STEPS BY WHICH HE LED THEM TO GO TO THE
GENTILES.

BEFORE entering on this subject we shall advert to three things which prepared the way for the spread of the gospel in the apostolic age. The first of these was the wide dominion which the Romans had established. This people, whom the prophet Daniel speaks of as 'dreadful, terrible, and strong exceedingly,' had, by their warlike skill, their great carefulness in conducting their military operations, and their indomitable courage and perseverance, carried their ironclad legions nearly to the utmost limits of the then known world; subdued all nations, from our own Caledonia in the west to India in the east, and from the Danube in the north to the Atlas range in Africa in the south; and had set up in all these extensive regions a firm and powerful government. The Lord had thus used this people as his instruments for making a broad platform for the diffusion of the truth, and by which its teachers could go safely from country to country. At the time, too, when Christ was born, the long struggle had ceased, the nations everywhere acknowledged the sway of Rome, the temple of Janus was shut, and universal peace prevailed. There was the same government everywhere, so that persons who,

like Paul, were Roman citizens, enjoying social protection, could, without any impediment or difficulty, travel whithersoever they pleased. This was an advantage similar to that which British rule gives to missionaries in India, and it tended very greatly to facilitate the progress of Christ's cause. The second thing was the extensive prevalence of the Greek language. The attractive literature of Greece proper, the influence of the Greek colonies in Europe and in Asia Minor,—which at one time were very flourishing,—the conquests of Alexander the Great, and the establishment of the Greek empire in Syria and in the East, and the active commercial intercourse that was carried on with Alexandria in Egypt,—said to have been 'the chief seat of the later Greek culture,'—contributed to give this language currency in eastern Europe and in western Asia. This result was helped, too, especially among those Jews who resided beyond the limits of Judea, by the circulation and the use of the Greek version of the Old Testament Scriptures. The Greek was, in fact, the language of scholars and of the middle or commercial classes; and for this reason it was that Josephus, the Jewish historian, wrote in it. Indeed, Professor Robinson asserts, in the preface to his Greek Lexicon, that the New Testament was written in it because it was then 'the universal tongue.' Now, though the apostles had the gift of tongues, and could speak any language, yet it is easy to see that it was of the utmost consequence that there should be a generally spoken language, which would enable ordinary converts passing from place to place to make themselves understood, and which particularly would secure that the inspired writings of the New Testament, when embodied in it, should be easily and widely read. The Lord thus, to a certain extent, repaired the disaster of Babel, and formed a vehicle for conveying to men

the additional revelations of his gracious will. And the third thing was the existence of bands or companies of Jews in nearly all the cities of the Roman empire. This active people, multiplied beyond the capabilities of their small country to sustain them, had, in quest of employment, or in the prosecution of trade, gone into almost every country ; so that, as the list of the persons who were present in Jerusalem on the day of Pentecost shows, there was scarcely a place ruled by the Romans, in Asia, in Africa, or in Europe, that had not its small colony of Jews. The same thing appears from the narrative of Paul's travels, recorded in the Acts, where it is stated that in every city which he visited, with the exception of Athens, he met with countrymen. Now this secured for the first preachers of the gospel, who were, generally speaking, Jews, lodging and hospitality. Their distance from their own country, which they enthusiastically loved, and their position among strangers, caused the Jews residing in those places not merely to cleave closely together, but to welcome with ready kindness any of their brethren who should visit the locality. Besides the hospitable disposition common to all the people of the East, there was in this case the claim of kindred. It has often been remarked how glad Europeans in India are to see their countrymen, even though utter strangers, how warm is the greeting which they give them, and how cordially they welcome them to their table. The feelings of home which such visits excite fill their hearts, and cover the interview with special pleasure. It was so with these foreign Jews. Wanderers themselves, they cheerfully aided their brethren when on a journey. Another benefit was, that as these Jews had built synagogues at their places of residence, the first preachers found immediate opportunity for proclaiming the truths of the gospel. Acting on our Lord's command

to begin at Jerusalem, they addressed themselves in the first instance to the Jews ; and it was only when they were repelled, or after they had preached in the synagogues, that they turned to the Gentiles.

These things, then,—the great breadth of the Roman empire, the prevalence of the Greek language, and the foreign locations of the Jews,—offered facilities provided by God for the safety of the missionaries, and for the more rapid spread of the gospel. They resembled what we see in our own day,—the Lord working providentially for the furtherance of his own cause. He had been leading the Romans, the Greeks, and the Jews, in a way that they knew not, to bring about a state of things which would advance the interests of Christ's kingdom, and make it a more easy matter for the disciples of the divine Saviour to preach the gospel to every creature. And in our time we may say that he is acting in a similar manner. The discoveries of travellers and voyagers, which have disclosed to us nearly all parts of the habitable globe, so that our maps of the world will ere long be without a blank ; the activities of modern trade and commerce, searching for and exchanging the products of all climes ; the numerous emigrations and the colonizing power of the Saxon race, who, as the possessors of energy, science, learning, and the true religion, are founding empires in so many parts of the earth, destined to be centres of dominion showering benefits on all around them ; the steamboat, the railroad, and the telegraph, abridging time and space, and thus lengthening human life ; and the marvellous advances of science, which, on the one hand, by the sheer power of destruction, are hastening the cessation of war, and on the other promoting social health and improvement, are all signs that the Lord has come out of his place, and is preparing the field, which is the world, for the

reception of the seed of the word, and for the labours of those who in every land will gather fruit unto eternal life. As when David heard 'the sound of a going in the tops of the mulberry trees,' we ought, looking at these things, to bestir ourselves, assured that the Lord has gone out before us.

We proceed now to consider the manner in which the Holy Ghost, sent forth by the glorified Saviour, qualified the disciples for the great work of preaching the gospel to every creature, and the steps by which he induced them to go forth to the Gentiles.

1. The manner in which, on the day of Pentecost, the Holy Ghost qualified the disciples to be witnesses for Christ and preachers of the gospel.

Our Lord, as is stated in Luke xxiv. 49, said: 'And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high.' And in one of the interviews which he had with them after he was raised from the dead, he held out the gift of the Spirit in the form of a promise: 'But ye shall receive power—*δυναμὴς*—after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.' The disciples were not yet fitted for this great commission and work. They had not an education which enabled them to address in a becoming manner men of every rank and degree of attainments—for encountering the learned Jew, the philosophic Greek, and the superstitious barbarian; nor had they such a knowledge of the doctrines of the new religion as would put it in their power to present them clearly to men, and guide sinners to the faith and the obedience of Christ. They must have an unction from the

Holy One which should teach them all things. And they required, too, such a measure of gracious influence as, filling their hearts with supreme love to Christ and the souls of men, would give them strong faith and burning zeal, and would cause them to preach the word with boldness, and to remain undismayed amidst difficulties, trials, and perils. But he in whom 'are hid all the treasures of wisdom and knowledge,' promised that he would fully endow them with power. This promise was fulfilled on the day of Pentecost. This was the first day of the week—the Lord's day. Early in the morning the disciples, evidently in a state of expectation, 'were all with one accord in one place.' It is not said how they were occupied, but there is reason to believe that they were 'waiting' in the exercise of prayer; for it was while Christ himself was praying at his baptism that the heaven was opened and the Holy Ghost descended and rested on him, and we are disposed to think that the descent of the Spirit on the morning of Pentecost took place in a similar manner. Whilst they were so engaged, looking up with 'one accord,' and expecting an answer, 'suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.' It was a remarkable scene, the glorious inauguration of the new economy. At once a sound is heard coming from heaven like the rush of a tempest, as if the Spirit of God, who is frequently compared to wind or breath, was in haste to endow Christ's missionaries with a power that would sweep away all opposition; this sound filled all the apartment, indicating that this agent was adequate for all the work to

be done ; and when those present looked up, they saw tongues of flame distributing themselves as from a common centre—*διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρός*—and one of these flame tongues rested on each of the disciples. All were filled with supernatural influence, and began to speak in divers languages.

We have four remarks to make on this splendid miracle. In the first place, it was a gift for the world. The voice which uttered the ten commandments, called the ten words, from amidst the fires of Sinai, spoke in the one language of the separated people ; but the tongue of flame here given is the gift of all human languages. It is not for the Jews, for those present had the speech of that country. It is pre-eminently a missionary gift, intended for the benefit of all nations. Our Lord had said, ‘Go ye into all the world, and preach the gospel to every creature ;’ and here is the qualification for the mission, in so far as the faculty of speech is concerned. The divine Spirit, who possesses all knowledge, and who understands perfectly all the feelings and the thoughts of men, and the diversified modes in which these are expressed, conferred on these men in a moment the ability to speak all requisite tongues. Nothing is too hard for God. Philosophers, who are constantly seeking for the *modus operandi*,—the manner in which a thing is done,—have wondered how Adam, the first man, who had no human associate or teacher, acquired the art of speaking ; but surely this Pentecost miracle solves that difficulty. Here the Lord gave to these simple and unlearned men the power of understanding and of speaking difficult languages with intelligence, with grammatical accuracy, and with fluency ; and it was easy for him who breathed into Adam a living soul to bestow on him at once the gift of speech. The modern missionary needs to attend the school and the

college, to thumb well his dictionaries; and, by the dint of long labour, to acquire what are called the learned tongues, and after he reaches the foreign field to engage a pundit, and by manifold attempts learn to hold intelligent intercourse with the people. But here the work was urgent: the world was waiting for the gospel; and the Divine Spirit who was to preside over the new dispensation supernaturally conferred this great and necessary qualification.—The second remark is, that there is reason to conclude that these men received at this time also the power of working miracles. They were to be ‘endowed with power’—*δυναμεις*—all ability requisite for the doing of the work. They were to proclaim everywhere an extraordinary message; to speak of the resurrection of Christ; and to call upon men to believe on one who had been put to death on a cross, but who was now seated at the right hand of God in heaven. This doctrine would be to all men new and strange—to the Jew a stumblingblock, and to the Greek foolishness; and they needed, therefore, an attestation which would show that they were divinely sent, and that what they spoke was the truth of God. Just as the wonder-working rod of Moses was his divine credential, so the power of working miracles put on the message of these men the seal of divine approbation. And that they obtained at this time such a power is proved by the gospel narrative; for not only do we read that John, Peter, and Paul cured the lame, raised the dead, and healed all manner of disease, but it is expressly said by the evangelist Mark, ‘And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following.’—The third remark is, that the Spirit gave them a full and clear knowledge of divine truth. Their views concerning Christ and his work were dim and inaccurate; for we find them, in one of the inter-

views which they had with their risen Lord, asking if he was going to restore the kingdom to Israel. But from the morning of Pentecost onwards we read no more of such carnal views. The symbol here was flame—light and heat—intelligence and zeal. The mist was removed, and the ‘Lord, who caused the light to shine out of darkness, shined into their hearts, and gave them the light of the knowledge of the glory of God in the face of Jesus Christ.’ It is recorded of the brother of the poet Cowper, who had long been in perplexity about divine truth, that on his deathbed he uttered a cry of joy, and that when his brother ran into the room he exclaimed, his face radiant with gladness, ‘All is light now!’ The way of salvation seemed in an instant to be held up distinctly to his view. So here, these men were made in a moment to see and to understand the meaning of the Scripture, and all about Jesus Christ as the one divine Saviour; or rather, we should say, the Holy Spirit, promised by Christ to lead them into all the truth, took possession of their minds, and fitted them to speak with accuracy; for, it is added, they began to speak as the Spirit gave them utterance. Thus the Holy Spirit did for these men at once what five years at the Theological Hall and a lifetime of study do for you.—And the fourth remark is, they got gracious influence fitting them to do their work in a willing, acceptable, and fearless manner. It has been well remarked by Matthew Henry, in his comment on this miracle, ‘The sign was fire, according to John the Baptist’s saying concerning Christ: He shall baptize you with the Holy Ghost and with fire. They were now, in the feast of Pentecost, celebrating the memorial of the giving of the law upon Mount Sinai; and that was given by fire. The Spirit, like fire, melts the heart, separates and burns up the dross, and kindles pious and

devout affections in the soul ; in which, as in the fire on the altar, the spiritual sacrifices are offered up.' This is the part of the Pentecostal effusion in which we all may have a personal share, and it is that part which is gracious and saving. Persons might speak with tongues, work miracles, and teach forcibly in the name of Jesus, and have no real interest in him ; but those who received the gracious influence of the Spirit were united to the divine Saviour, set apart for his service, and numbered among his true disciples. And this Spirit, in his enlightening, renewing, guiding, sanctifying, and invigorating power, is promised to all who fervently desire and seek him.

The subsequent events of this extraordinary day confirm the remarks that have just been made. The report of the marvellous event which had occurred being spread abroad, it is not said how, a large crowd was speedily attracted ; and it would seem that the apostles went forth to the street, for no room would hold the immense numbers that were there gathered together. As they issued from the house, they were heard, under the impulse of the Spirit, speaking in different languages. It was not, however, a scene of confusion like that which modern claimants to the gift of tongues have exhibited, when in a state of high excitement they have uttered a jargon which no one could understand. The Lord is a God of order, and those persons spoke only as the Spirit directed. What they uttered was respecting the works of God ; and those whose tongues they used, understood distinctly what was said. Various remarks were made, as is usual where a multitude is assembled. The native Jews, unacquainted with the languages spoken, thought that the speakers were intoxicated ; but the foreign Jews, who had come from fourteen different places, were all amazed, and marvelled, saying one to another,

Behold, are not all these that speak Galileans? and how is it that we hear them, every man in our own tongue wherein we were born, speak the wonderful works of God? Then Peter, standing up with the eleven, lifted up his voice and preached Christ, whom the rulers had crucified, but whom God had raised from the dead and glorified, delivering the first gospel sermon that ever fell on human ears, and pointing out very clearly the way of salvation through faith in the Lord Jesus Christ. The sound of the blessed gospel was then heard, which is destined to fill the whole earth, and which will never cease till the last child of God is converted and fitted for heaven. And the effect was, that the Spirit that had fallen on the disciples, and granted them the gift of languages, the power of working miracles, the understanding of revealed truth, and holy boldness in the service of Christ, now came down also in his gracious influence upon the vast multitude, quickened, converted, and drew three thousand souls to Christ, and thus showed how the simple preaching of the truth was to be made mighty for the conquest of the nations. Here then was full power from on high—adequate equipment for the work of preaching the gospel to every creature; and there was evidence afforded that the Spirit was ready to put his seal to their teaching. Oh, what a proof was here given of the reality of Christ's exaltation, of his power in heaven, and of his faithfulness! for, in fulfilment of his own declaration, he had shed down that Spirit whose wondrous operations thousands on that day saw and heard, and whose blessed effects will, in the case of multitudes then born unto God, form the materials of everlasting praise.

II. The steps by which the Holy Ghost led the disciples to go to the Gentiles. Considering the solemn charge that Christ had given to his disciples, and the glad news which

they had to communicate, one would have thought that the followers of the Saviour would have hastened to go forth in all directions, and to proclaim to guilty and perishing sinners the joyful tidings that salvation might now be had by men of every country and race. But it was not so. They had received their commission, and they were now fitted for the grand enterprise. They had obtained gifts which were not needed in Judea, and which it was their duty to employ for the benefit of the Gentiles. And still they lingered—lingered for years in Jerusalem. It is amazing what an amount of prejudice may exist along with genuine grace; but there is no prejudice so strong and so difficult to be overcome as that which is national. The new views and feelings which the disciples had realized induced them to regard with favour the Samaritans, a sort of semi-kindred, with whom previously they had had no dealings; for when they heard that they had received the gospel, they sent to them Peter and John—one of the very men that had asked Christ to bring down fire from heaven for their destruction. But they were reluctant to admit the idea that the Gentiles—the outside nations—were to be brought to share equally with them in the privileges and blessings of Christ's salvation. This was a thing utterly inconsistent with all their former modes of thought and feeling. They had been accustomed to consider themselves as the special objects of divine favour, and to look upon the Gentiles as, in a spiritual point of view, occupying an inferior and degraded position. The contempt which many of the white men in South America showed before the late war for the negroes, and the scornful manner in which they spoke of them as placed by the ordinance of God in a lower grade of being, were moderate when compared with the enmity which the

Jews had for the Gentiles, and the opprobrious epithets which they applied to them. To be willing, therefore, to preach to the Gentiles, implied the overthrow of inveterate national prejudice and of long-cherished contempt, and a marvellous revolution of mind. It is for this reason that the apostle Paul speaks of the inbringing of the Gentiles as a thing of which the Jews never thought—as a mystery which had ‘been hidden from ages and from generations,’ and as made known only by the revelation of the Holy Ghost. In 1 Tim. iii. 16, he says that Christ’s being ‘preached unto the Gentiles’ was one part of the great mystery of godliness; and in the third chapter of Ephesians, when magnifying his office as the apostle of the Gentiles, he employs these remarkable words: ‘If ye have heard of the dispensation of the grace of God which is given me to youward: how that by revelation he made known unto me the mystery (as I wrote afore in a few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel; whereof I was made a minister, according to the gift of the grace of God, given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.’ It required, therefore, peculiar dealing on the part of God, and a pointed command, to persuade the disciples that the blessings of the gospel were to be offered to the Gentiles as fully and freely as to the Jews.

1. The first step was the command given to Peter to

go and preach Jesus Christ to Cornelius and to his friends. This event, which is recorded in the tenth chapter of the Acts, occurred about eleven years after the ascension of Christ, showing that up till that period the disciples had tarried in Jerusalem, and had neglected to obey Christ's parting charge. Cornelius was a Roman centurion, the commander of a hundred soldiers—a high rank in the Roman army. He was stationed in Cæsarea, a city on the border of the Mediterranean Sea ; was a devout person, who feared God with all his house ; a man of prayer, anxious about the way of salvation. And whilst, at three o'clock in the afternoon, the time when the evening sacrifice in the temple was being offered, he was engaged in prayer, an angel appeared to him and said, 'Thy prayers and thine alms are come up as a memorial before God ;' and directed him to send men to Joppa, and invite Peter to come to him, who would tell him words by which he and his house should be saved. He obeyed ; and, in the meantime, the Lord, who had sent the angel, prepared Peter for complying with the call. About twelve o'clock next day, as the messengers were approaching, the apostle went up to the flat roof of the house for the purpose of prayer, and during this exercise felt an uncommon desire for food ; and as those in the house were making it ready for him, he fell into a trance, or an ecstatic state of mind, and saw a vessel, in the form of a large sheet tied at the four corners, let down from heaven, filled with all manner of four-footed beasts, creeping things, and fowls of the air, clean and unclean, and heard a voice saying to him, 'Arise, Peter, kill and eat.' He declined, on the ground that, in compliance with the Mosaic law, he had never eaten anything common or unclean ; but the voice replied, 'What God hath cleansed, that call thou not common.' Thrice was the mandate repeated, and then

the vessel was taken up into heaven. This was a very significant vision, indicating that the Mosaic law was no longer binding—that what was typified by the classification of the animals into clean and unclean had ceased to be of any force ; that God was now no respecter of persons ; that all men were, in a spiritual sense, alike in his sight ; and that in the matter of right to the gospel there was no difference between Jew and Gentile. Still Peter did not understand it, and the Lord was pleased to become the interpreter of the vision. ‘The Spirit said to him,’ while he was meditating on what he had seen and heard, ‘Behold, three men seek thee. Arise, therefore, and get thee down, and go with them, doubting nothing ; for I have sent them.’ Oh, how gracious is our God, and how ready is he to meet those who seek him sincerely ! The Ethiopian eunuch, while journeying in his chariot, was reading the Word of God, and doing what he could to gain a knowledge of the truth ; but he had reached the southern limit of Judea, was passing away into Abyssinia, where he would never have heard of Christ, and the Lord saw him and sent Philip for his instruction and conversion. And this Roman officer is, according to his means, devoutly and earnestly seeking after God ; he is laying up prayers and alms before him. But that cannot ensure the pardon of his sins : he must be made acquainted with Christ, the only name given under heaven among men by which any one can be saved ; and the Lord, in answer to his prayers, and in approval of his charitable deeds, employs angelic agency, the ministry of a celestial vision, and a positive command of the Holy Ghost, to bring him into contact with the gospel. It was an occasion worthy of such divine interposition, for it was the opening of the door of the New Testament church to the Gentiles. Peter, though surprised, obeyed the command which the

Spirit had so plainly given ; went to the house of Cornelius, who had assembled his pious friends in order to hear what Peter should say ; preached unto them Jesus Christ, and, as he was doing so, the Holy Ghost spontaneously fell down on the whole audience, and sealed them with the stamp of God's approbation. When Peter heard them speak with tongues and magnify God—saw, in reality, Pentecost re-enacted—he turned round to the Jews who accompanied him, and asked, 'Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we ?' These men, with all their prejudices, were silent. What could they say ? The Lord had taken the matter into his own hand and decided it. It was altogether his doing, and, no doubt, it was marvellous in their eyes. And then Peter 'commanded them to be baptized in the name of the Lord ;' and so they were added to the church, the first-fruits of the large Gentile harvest. For this conduct Peter was called to account by the Jews when he returned to Jerusalem ; but he detailed the circumstances as they had occurred, and added, 'Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I that I could withstand God ?' And it is stated, 'When they heard these things, they held their peace and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.' It becomes us also to glorify God for this important event—the first instance in which the gospel was preached unto the Gentiles. The Lord showed that in his estimation it was something very great ; for he used, as we have said, an angelic message, a celestial vision, the positive command of the divine Spirit, and the spontaneous effusion of the Holy Ghost. We feel, then, that in preaching the gospel to the heathen, we are doing a work most

acceptable to God ; and that we may look for angelic protection, a gracious manifestation, and the sealing influences of the Holy Spirit.

2. The second step is the signal manner in which the first attempt at public preaching to the Gentiles was blessed, and the formation of a Christian church in Antioch—a town beyond the limits of Judea. It is said that the persecution which followed the death of Stephen, in which Saul of Tarsus acted a chief part, had the effect of scattering many of the followers of Christ—the Lord thus, as it were, constraining them to obey his great commission. They were unwilling to leave Jerusalem, and he permitted the sword of persecution to be unsheathed in order to drive them forth. Some of the preachers who then fled from violence went as far as Phenice, Cyprus, and Antioch, but they offered the gospel only to the Jews ; and it merits notice that the Holy Spirit does not utter a syllable with regard to the effect of their preaching. But there were others of these preachers,—foreign Jews by birth, and therefore more liberal in their views, men of Cyprus and Cyrene, a place in northern Africa,—who, ‘when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus Christ.’ This Antioch was a town in Syria, several hundred miles north of Jerusalem. It lay on the river Orontes, beautifully situated amid cypress groves, was the capital of the empire which the Syrian kings of the Macedonian line had founded, and was the place where the Roman governor of the eastern provinces resided. It had at this period a population of half a million, was a city of great wealth, importance, and splendour, and ranked in dignity and power as the third in the Roman provinces. As soon as these natives of Cyprus and Africa reached this great city, they began to preach to the Greeks the Lord

Jesus. The antithesis between their conduct and that of the men who spoke to the Jews only, proves that these Grecians—*Ἑλληνες*—were not, as some have supposed, Hellenistic Jews, *i.e.* Jews who spoke the Greek tongue, but Greeks by birth, natives of the country, and therefore Gentiles. This event took place after the conversion of Cornelius and his friends, when it had been shown that it was the will of God that salvation through Christ should be offered to others besides the Jews ; and these men—some of them, as we have said, from Africa—were the first to avail themselves of this enlarged commission, and to preach the gospel to the heathens of Asia. And observe the signal mark of divine approbation which was given to this free preaching. They preached ‘the Lord Jesus, and the hand of the Lord was with them, and a great number believed and turned unto the Lord.’ It was the first public preaching of the gospel to the heathen ; for, as Witsius notes, in his life of Paul, the preaching of Peter in the house of Cornelius was rather a domestic transaction—an address given to an invited class of men ; but this preaching was for all, without any exceptions, open and public, and it met with immediate and glorious success. The Holy Ghost had waited for eleven years for the preaching of the gospel to the Gentiles ; and when it was presented in the house of Cornelius, he fell down spontaneously and converted the whole assembly ; and here again, when it is held forth to the Gentiles in Antioch, the hand of the Lord is displayed, and a great number believes. The tidings of the remarkable success which had attended the preaching of these men were carried to Jerusalem, and the apostles, knowing now that God had opened the door of faith to the Gentiles, sent forth ‘Barnabas that he should go as far as Antioch ; who, when he came and had seen the grace of God, was glad, and exhorted them that with purpose

of heart they would cleave unto the Lord.' But finding the work too much for him, this great and good man went to Tarsus, in Cilicia, a city at no great distance from Antioch, and brought Paul to aid him ; when these two distinguished men laboured there a whole year and taught much people. A church, composed of Jews and Gentiles, was here formed,—the first church erected beyond the boundaries of Judea,—the parent, we may say, of the myriads of churches that have since been constituted in the heathen world. The best feelings prevailed ; the prejudices and the distrust which had existed between Jews and Gentiles were laid aside ; and here all that believed on Christ, who up to that time had been designated disciples, or those that called on Christ's name, obtained, after the fashion of the schools, the blessed name of the divine Saviour, and were 'first called Christians.' Here, then, we have got a true Christian church, consisting of converted Jews and Gentiles,—for that there were Jews in its communion the contest that soon arose about circumcision, and which was appealed to the apostles and elders in Jerusalem, demonstrates,—and all bearing that new and glorious name, which is destined yet to be known in all the earth, and in which all men will glory.

3. The third step is the designation by the Holy Ghost of Barnabas and Paul as the first ordained missionaries to the heathen. This is a very important event, and it is described in exceedingly instructive terms. It is said (Acts xiii. 1, 2), 'Now there were in the church that was in Antioch certain prophets and teachers ; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, who had been brought up with Herod the tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the

work whereunto I have called them.' It was a period with the ministers of that church of zealous labours, of intense spiritual desire, and of fervent prayers. They ministered to the Lord and fasted. It would seem that they were solicitous to obtain something higher and better than they had yet realized. They labour and they pray, and they pray and they labour. Their souls are filled to an overflow with holy desires, and they are longing for more extensive success ; and it was whilst they were so occupied that the Holy Ghost said, probably by one of the prophets, Separate me Barnabas and Saul for the work to which I have called them. The work is not mentioned, but there can be no doubt, as the result showed, that it was the missionary enterprise. The divine Spirit thus emphatically calls missions to the heathen his work. It is a work which in its nature is spiritual and saving, which in its extent contemplates the everlasting well-being of men of every age and country, and which in its duration is to reach down to the close of this world's history. It is a work wide as our world, lasting as time, and which in its issues is to fill heaven with happy inhabitants, and eternity with songs of praise. This is the grand work which the Holy Ghost, divine, omnipotent, and irresistible, has come down to earth to accomplish. Just as he brooded on the face of the primeval deep, evolved from the chaotic mass the earth on which we tread, and covered it with life and beauty, so he is now about to spread his life-giving influences over the heathen world, and form out of it that new creation embodying divine riches, which will be for the unceasing praise and glory of God. Oh, what a sight was opened to the view of this omniscient Spirit when, looking on the heathen nations and forward through all succeeding ages, he saw multitudinous agencies and operations going on—processes without number, all

conducted for the instruction, conversion, and salvation of immortal souls ; and at every step of the mighty work heard the subordinate labourers glorifying him, and exclaiming, ' Not by might, nor by power, but by the Spirit of the Lord of Hosts ! ' For this work he now asks Barnabas and Saul—the two ablest, most gifted, and illustrious men of the time. Ah, how mistaken was the notion which long prevailed, and which is scarcely yet exploded, that any one, provided he has piety, is fit for being a missionary ! This was not the view of the divine Spirit, for he demands for this work, over which he presides, which he connects with his own honour, and in which he employs all his attributes and all his resources, the very best men that the church possesses. Are there in any church men with mental powers, scholastic attainments, and holy zeal like Paul, or full of faith and the Holy Ghost like Barnabas ? The Spirit says, Let those men be set apart for this the grandest, the most difficult, and the most glorious work on earth. And observe the absolute claim : Separate them for me ; let them become my property and my agents. I am going forth to renovate the nations. I need their services as fellow-workers, and I will amply qualify them. They are to give up all other engagements and pursuits, all relationships and expectations, and to be wholly and constantly devoted to my service, to follow my will, depend upon my support, do my work, and look to me for companionship, social enjoyment, and ultimate reward. To all this he had called them ; for he had granted them inward fitness, all needful mental gifts and graces. This is the first time when the voice of the Spirit, as the leader in mission work, was distinctly heard ; and what a host of accomplished labourers has he since then employed—apostles, evangelists, martyrs, reformers, ministers, and missionaries ! These men have

done much, but the work is not half done, for the larger part of the world is still in darkness. The Spirit does not now, as he did in that case, issue his calls in an audible form; but when a church is prosperous, when a zealous ministry is marked by abounding prayers, when the influence of the Spirit is silently but effectually moving men to desire the office of the foreign missionary, and when Providence opens doors of usefulness among the heathen, it may be declared that the Spirit is saying to the church, Separate for me this man and that man for the work to which I have called them. And this blessed work which the Spirit then began will go on; he will bring forth and endow agents for it, and will not give up working till the new creation be completed, and till Jehovah, looking forth from the glory amid which he dwells, shall pronounce it very good, and rest in the everlasting contemplation of its beauty and its excellence. And

4. The fourth step is the actual mission of Paul and Barnabas. The prophets and teachers that were in Antioch gladly obeyed the divine command, and there was no reluctance shown either by Barnabas or by Paul. The latter of these had before this received his commission from the Lord Jesus Christ, and the former was a good man, full of faith and of the Holy Ghost; and it would have been an extraordinary thing had they refused to go on this mission. Had they done so, their names would not have stood as they do, bright with honour, on the pages of inspiration. The Lord would have found other agents, but from them God would have turned away his face. But there was not a moment's hesitation. Their exalted ideas of the dignity of Christ's service, their love to him and the souls of men, and their full persuasion that he would be with them, caused them to consider this call a favour and a blessing;

and therefore it was that they cheerfully submitted themselves when the ministers 'fasted and prayed, laid their hands on them, and sent them away.' This is the model and the example which the rulers of the church are to follow in ordaining and designating foreign missionaries ; and it is a significant and expressive service, as it makes the missionaries messengers of the church as well as of Christ, and pledges to them the prayers and the support of those by whom they are thus set apart. But the narrative adds a most important statement, showing that they had not merely the authority of the church, but the sanction of the divine Spirit. The church sent them away, and so did the Holy Ghost ; for it is said, 'So they, being sent forth by the Holy Ghost, departed unto Seleucia'—a seaport on the Mediterranean. And here we may pause for a moment and exclaim, 'Arise, ye heathen nations, and rejoice. For thousands of years ye have been in darkness, serving gods many and lords many, living in misery and sin, and dying without hope ; but men are coming to tell you of Christ, the divine Saviour, who has saving blessings to bestow on all classes, and who are to begin a work which will cover the earth with light and joy. Tremble, Satan, for thy dominion, and gather thy legions now ; for servants of Christ, sent forth by the Holy Ghost, and with whom he comes, are on their way to overturn thy throne and set thy captives free. And exult, ye holy angels, and ye spirits of the blessed, for the work of conversion is about to commence which will extend into all lands, and bring from every people souls saved by Christ to join your happy assembly, and to unite with you in ascribing glory to God and to the Lamb.' Many, indeed, before this had gone through the gate of Antioch and down to the port of Seleucia—kings, generals, merchants, and travellers ; but

none ever went on a mission so grand, or ever carried with them a treasure so precious, as did these two men, Barnabas and Paul. They are ambassadors of God; the divine Saviour and the Holy Ghost accompany them, and the holy angels keep watch around them; for they are going to 'preach unto the Gentiles the unsearchable riches of Christ.'

LECTURE V.

THE MISSIONARY PRINCIPLES WHICH THE RECORDED LABOURS OF THE APOSTLE PAUL SUGGEST FOR THE GUIDANCE OF THE CHURCH IN CONDUCTING THE MISSIONARY ENTERPRISE.

THE Spirit of God records the events that were connected with the origin and the progress of the New Testament church in Jerusalem,—the large numbers converted by the preaching of the gospel—the warm brotherly love and holy joy which actuated the members—the self-denial and benevolence which characterized them—the persecutions by which they were assailed—the remarkable deliverances and the accessions of grace granted in answer to united prayer—the steps by which the apostles were led to go to the Gentiles—the formation of the church in Antioch, the first church gathered beyond the land of Judea, and which was composed of Jews and Gentiles—the first formal mission to the heathen conducted by Paul and Barnabas—and the proceedings of the apostles and elders in the synod that was held in Jerusalem, to decide the appeal which came from the Gentile converts at Antioch as to whether or not the law with regard to circumcision was binding on them. The inspired narrative, as given in the Acts, then drops the names of the other apostles, and takes notice only of the missions and deeds of Paul, the great apostle of the Gentiles. This is a very instructive fact, showing the

high importance which the Holy Ghost attaches to missions. The labours of Paul are selected as the model which is to direct the church in all ages in working out the missionary enterprise. Just as in the Old Testament the war-like exploits of Joshua and David, which had for their aim the conquest of the land of promise, are more minutely described than are the deeds of any other person who lived after the time of Moses, so the actions of Paul in extending the gospel are narrated at considerable length. The object of this lecture, then, is to point out the principles which the record of his deeds seems to teach.

1. Paul preached the truths with respect to Jesus Christ as the divine, the only, and the all-sufficient Saviour. It was not science, nor philosophy, nor the elements of civilisation, as that word is commonly understood, which he sought to inculcate. His aim was far higher. He looked at men in relation to God and eternity, and he made known those gracious truths which, believed and blessed, would renew, sanctify, and save them, and prepare them for the service and the enjoyment of God. This great favour or 'grace,' he says, was given to him, 'that he should preach among the Gentiles the unsearchable riches of Christ.' As to the strain of his preaching, we are well informed. In the first place, we have pretty extensive outlines of two of his addresses, the one given to the Jews, and the other to the Gentiles. The first is that which he delivered in Antioch in Pisidia, during his first missionary tour, and the second is that which he spoke in Athens, 'the eye of Greece;' and it will be seen that in both, though by different ways, he led his hearers to the claims of Jesus Christ. In the Pisidian Antioch address he spoke to Jews, who had the Old Testament Scriptures; and his sermon bore a striking resemblance to the discourses of

Peter on the day of Pentecost and of Stephen before the Jewish Sanhedrim—yea, even to the manner in which our Lord instructed the two disciples in the journey to Emmaus. He quotes the Old Testament predictions respecting the Messiah, and shows that these were fulfilled in Jesus of Nazareth, whom God had raised from the dead and glorified; and having proved the divine dignity of his person, and the reality of his resurrection, he presents to his hearers what may perhaps be regarded as the freest and the fullest offer of salvation to be found in the whole Bible. 'Be it known unto you, therefore, men and brethren, that through this Jesus,'—not through this *man*, for there is no word for man in the original,—through this Jesus, whom I have demonstrated to be the promised and long-expected Messiah, 'is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.' Thus, by a close argument drawn from the Holy Scriptures, and the testimony of credible witnesses, he shuts up his auditors to the faith of Christ. In speaking to the learned but volatile Athenians, who had not the Scriptures, he appeals to reason and to conscience. He dwells on the majesty, the spirituality, and the creative and providential power of the one living and true God; speaks on this great theme with a clearness and a decision which all their philosophers had failed to reach, for to them he was an 'unknown God;' states, without any hesitation, that they were in all things too superstitious; points out the contrariety of the worship of idols to the divine nature and attributes, and asserts that such worship is a mark of ignorance; says that the time for such things is past, and thus prepares the way for preaching to them the truth about Jesus, the raised and exalted Saviour,

whom God has appointed to be the judge of all men ; and calls upon them to repent of their sins, believe on the Lord Jesus Christ, and seek preparation for meeting him in the final judgment. Paul was always great ; but in the estimation of men of letters he was never more great than when he stood on Mars Hill and addressed a people who, under the fine sky of Attica, and in the use of a peculiarly rich and euphonious language, had attained a degree of mental culture unequalled in the world. The greatest painters have endeavoured to represent the grand position which he then occupied ; but art fails to do so. Even in the view of the temple of Minerva, the goddess of wisdom, and of the schools and academic groves,—‘the studious walks and shades,’ as Milton has it,—he stood like a pillar of light, and discoursed on the highest themes that can engage the attention of men, with a dignity and an eloquence which showed that it was from choice, and not from inability, that his usual preaching was not clothed ‘in enticing words.’ And in the second place, we have the explicit declaration of Paul himself with respect to the leading topics of his teaching. It is said in Acts xvii. 2, 3 : ‘And Paul, as his manner was, went in unto them’ (*i.e.* to the Jews), ‘and three Sabbath-days reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead ; and that this Jesus whom I preach unto you is Christ.’ To the Romans he said : ‘I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ ; for it is the power of God unto salvation to every one that believeth ; to the Jew first, and also to the Greek’ (i. 14–16). And to the Corinthians he wrote : ‘The Jews require a sign, and

the Greeks seek after wisdom ; but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness ; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God' (1 Cor. i. 22-24). And again he says : ' For I determined not to know anything among you, save Jesus Christ and him crucified. . . . And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power ; that your faith should not stand in the wisdom of men, but in the power of God ' (1 Cor. ii. 2, 4, 5 ; see also 1 Cor. i. 17). There are some in our day, as was the case in the time of Paul, who regard the preaching of Christ crucified as foolishness ; but the records of modern missions demonstrate that it is the truths which Paul taught that give life, joy, and hope to the soul. Now, as then, Christ is the wisdom of God and the power of God in the case of every one that believes. For twenty-three years I corresponded with our missionaries, and had from them details of their labours ; and I observed that it was specially the doctrines of Christ's divinity and atonement—his being the Son of God, and his having died on the cross for guilty and helpless sinners—that wrought in the converts a thorough change of heart and conduct, shed light and peace around their dying beds, and enabled them in the hour of departure to triumph in Christ. ' Other foundation can no man lay than that is laid, which is Jesus Christ' (1 Cor. iii. 11).

2. Paul formed central stations, leaving it to the converts to evangelize the surrounding districts. This was the dictate of wisdom, as well as the proper economy of labour ; for, as the religion of Jesus Christ is in its very nature diffusive, it could not be planted in any place without shedding its fruits around it. Grace in the heart is like a fountain of

water, which, springing up, must flow forth in a fertilizing stream. It was to the principal cities that Paul invariably went. In his first mission he preached in Antioch in Pisidia, and in Lystra, Iconium, and Derbe, cities of Lycaonia ; in his second mission he preached in Philippi, in Thessalonica, in Berea, in Athens, and in Corinth, all in Europe ; and in his subsequent journeys he preached in Ephesus, in the cities of Galatia, and in Rome. And we have notices which indicate that he instructed the disciples to circulate the truth ; for it is said, in regard to the city which we first named, Antioch in Pisidia, 'And the word of the Lord was published throughout all the region' (Acts xiii. 14). In respect to the church of the Thessalonians, the apostle says : 'From you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad ;' and with reference to the great city of Ephesus, where Paul disputed daily in the school of one Tyrannus, it is asserted : 'And this continued by the space of two years, so that all they who dwelt in Asia heard the word of the Lord.' The spread of the truth was secured in two ways. The members of the city church, having found Christ themselves, and rejoicing in their deliverance from heathen darkness and bondage, hastened to make the divine Saviour known to their friends and neighbours, acting zealously everywhere the part of evangelists ; whilst the intelligence that a new religion had come to the city, and the excitement which it produced, attracted visitors from the country, who on their conversion returned to their homes, and helped forward the good work. Simple and reasonable as this plan of forming central stations is, I regret to say that in modern missions it has not been so frequently acted on as it should have been. When a missionary field was presented that seemed particularly

inviting, several churches and societies have sent their agents to it; and the result has been that these have hampered each other in their operations, and to a certain extent neutralized and weakened their respective agencies. I recollect many years ago having a long conversation with the late Rev. Mr. James of Birmingham,—himself the very embodiment of gospel truth and love,—when he said that it was his conviction, that had the evangelical churches and missionary societies, instead of planting missions in the same districts, and scattering their forces over several fields, divided the heathen world among them, each selecting its own separate sphere of labour, and concentrating there all its missionary force, the results in regard to success would have been unspeakably greater than they are. I have no doubt of the truth of this statement; and it is gratifying to know that it is now generally felt to be a missionary rule or maxim that no society should invade the province of another. There are two of our missions where, having the whole countries to ourselves, we have been enabled to act on the apostle's rule. These are Rajputana and Calabar, where central stations have been formed, and where measures are being taken to evangelize the encircling regions. But in such a case it will be seen that our responsibility is much greater than it would have been had we shared the work with others. We have voluntarily entered these fields; we keep out other bodies; we have become the evangelical teachers of the people there; and we should accordingly employ a staff of agents sufficiently numerous to overtake the work of instruction. We have entire freedom of labour there; and I believe that, had we men to work out properly the schemes that have there been initiated, it would not be long ere the happiest results would appear.

3. The journeys of Paul show the progressive character

of the missionary enterprise. The field is the world ; the gospel is to be preached to every creature ; and the precepts, the promises, and the representations of Scripture prove that it is the duty of Christ's people not to rest till all lands have been occupied. This was the view which Paul took of his duty. He was sent to the Gentiles to ' open their eyes, and to turn them from darkness to light, and from the power of Satan unto God ;' and he made it a point to select unoccupied fields, and to go to those that were destitute. ' Yea,' says he, when writing to the Romans, ' so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation : but, as it is written, To whom he was not spoken of, they shall see ; and they that have not heard shall understand ' (Rom. xv. 20, 21). And, in writing to the Corinthians, he states that this was the rule which he invariably followed : ' Not boasting of things beyond our measure, that is, of other men's labours ; but having hope, when your faith is increased, that we shall be enlarged by you according to our 'rule abundantly, to preach the gospel in the regions beyond, and not to boast in another man's line of things made ready to our hand ' (2 Cor. x. 15, 16). This was a noble, a sanctified ambition ; it filled the energetic mind of Paul, and steadily and resolutely did he carry it out. In tracing his missionary tours, we find that he always enlarged the circle of his labours, taking each time a wider sweep. How he acted when, after his conversion, he went into Arabia, and then to Tarsus in Cilicia, we have not any information except what he himself supplies, when, referring to those times, he tells the Galatians that ' the churches in Judea which were in Christ heard that he preached the faith which once he destroyed.' But his labours after he went to Antioch with Barnabas are detailed in the Acts with considerable

minuteness ; and it deserves notice that, with the exception of his Arabian tour, all his journeys were westward. His first mission, which occupied nearly two years, was, after leaving Cyprus, confined to a small district to the west of Mount Taurus, including Antioch, Iconium, Lystra, and Derbe ; and in his second tour, accompanied by Silas, he, after visiting Syria and Cilicia, and confirming the churches there, stretched towards the north and the west, passing through Phrygia and Galatia, and preaching as he went. And as he advanced onwards, a statement is made which from its peculiarity merits attention. It is said that he was forbidden by the Holy Ghost to preach the word in Asia, that district to the south-west of which Ephesus was the chief city ; and that when they essayed to go into Bithynia, which lay to the north, the Spirit of God suffered them not. Being thus prohibited from turning either to the south or to the north, there was no course left for him but to proceed straight forward. No doubt Paul was surprised at this restriction—that the divine Spirit should keep him back from preaching the gospel in these parts ; but when he reached Troas, not far from the Hellespont, the farthest west point in Asia, the matter was explained. The Lord had urgent work for him to do in Europe ; there were souls there waiting for the gospel that must be immediately brought in, and there was no time for delay. A man of Macedonia was seen by him in a vision, standing and crying, ‘Come over and help us ;’ from which the apostle gathered that the Lord had called him to preach the gospel there. That this was the reason of the Spirit’s interposition is, we think, obvious, from the fact that Paul was afterwards allowed freely and fully to evangelize those very countries that were at this time shut against him ; and this incident, in itself very striking, finds, we apprehend,

an exemplification in those providential events which, in answer to prayer, lead a church now to send the gospel to one country rather than to another. This vision of the man of Macedonia was a matter in which we all have an interest: he was a petitioner for our fathers and for us, for it was that which brought the gospel into Europe. You have all read of the famous expedition of Xerxes, the proud king of Persia, when, by a bridge of boats, he, accompanied by his armed millions, crossed the narrow sea which separates Europe from Asia; but, great and pompous as that military array was, it could not be compared in importance with the small vessel that now went from Troas to Samothracia, and thence to Neapolis. The former came to subdue and enslave the free Greeks, and it terminated in disaster and disgrace; but Paul brought to Europe the glorious gospel of the grace of God, and began those operations which have saved eternally many millions of souls, and have produced the civilisation, the learning, the science, and the marvellous social industries of the western nations. When Paul set his foot on the shore of Macedonia, it might justly be said, 'The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up' (Matt. iv. 16). In this journey Paul preached in Philippi, Thessalonica, Berea, Athens, and Corinth; and in his next great tour, besides revisiting all the churches which he had planted in Asia and in Europe, he went to Ephesus, the region from which the Holy Ghost had formerly excluded him, and continued there for more than two years, till, it is said, 'all in Asia heard the gospel;' and ere he went thither it is stated that he 'passed through the upper coasts,' which include Bithynia, the other interdicted place. Paul has now traversed and evangelized Syria, Asia Minor, and Greece; or,

as he himself expresses it, 'From Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ' (Rom. xv. 19). But he is not satisfied. There are many peoples that have not yet heard the gospel, and to these he wishes to go; and hence, in writing to the Romans, he states that it was his desire to visit Rome and Spain, and to carry the glad tidings to the western limits of the continent. 'But now,' says he, 'having no more place in these parts, and having a great desire these many years to come unto you, whensoever I take my journey into Spain I will come to you; for I trust to see you in my journey, and to be brought on my way thitherward by you' (vers. 22-24). His motto was 'onwards.' No matter what were the difficulties which lay in the way, or the trials which he had to bear, he had got a ministry for the Gentiles, and he could not rest whilst there was a 'region beyond' that had not received the truth. This was one of the noblest features in the character of Paul. He was debtor, he says, to the Gentiles, and therefore he declared, 'Necessity is laid upon me; yea, woe is unto me if I preach not the gospel.'

4. The apostolic missions show the self-extending character of the missionary enterprise. This is a most interesting aspect of Christ's cause, and it stands out to our view in the Scriptures as if with embossed letters. It comes from heaven, it has divine life in it, and it is by its vital force self-expanding. Strangers, possessing the gospel, enter a heathen country, preach the gospel there, make converts, form these into congregations, and carry on the work till a church be fully organized and be independent of external aid. When this stage is reached, that church becomes missionary, sends out preachers to the regions beyond, widens the field of spiritual labour, and thus the process of enlarge-

ment is continued till the whole world has been brought under the influence of the truth. But in order to this it is necessary that native converts be trained to act as teachers, preachers, and ministers; that regular government be established in congregations and in churches; and that the members be instructed to do what they can for the support and the diffusion of the gospel. Now these three things, on which the self-propagating character of Christ's cause depends, seem to us to be very distinctly taught in the apostolic missions. In the first place, the case of Timothy, whom Paul found at Lystra, and whom he took with him as an evangelist, and who served with him as a son in the gospel, directs us to seek after native agents; and hence all missionary societies have made it their aim to educate and to employ pious natives, as the most valuable and efficient instrumentality in the work of conversion. In obedience to apostolic command, then, we endeavour to commit gospel truths 'to faithful men, who shall be able to teach others also' (2 Tim. ii. 2). Alexander the Great crossed the Granicus for the overthrow of the vast empire of Persia with only thirty thousand men, but he accomplished his purpose by incorporating into his army the soldiers of the subjugated provinces; and in like manner the missionaries find the materials for conquest just as they advance. In the second place, the conduct of Paul in directing that 'elders be ordained in every city,' and in delivering to the churches 'the decrees for to keep that were ordained of the apostles and elders which were in Jerusalem,' indicates that a proper system of ecclesiastical government should be set up in all the mission stations; for, besides preaching the gospel and baptizing converts, we are to 'teach them to observe all things whatsoever Christ has commanded.' This is requisite at once for stability and permanence. And

in the third place, the duty which lies on converts to aid by worldly means in maintaining and in propagating the cause of Christ, is proved in various ways. It is proved by the warm commendation which Paul bestows on the Philippians, who sent once and again sums of money to relieve his necessities, and whose benevolence he calls 'an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.' It is proved by the instructions which he gave to the churches of Galatia, of Macedonia, and of Achaia respecting the collection which they were to make for the poor saints in Judea,—which inculcate principles which are applicable to all times and modes of society, and which enjoin frequent, systematic, proportionate, conscientious, and willing giving. It is proved by the assertion of Paul, that it is the duty of those who have been made partakers of spiritual things to minister unto those that teach them in carnal things (Rom. xv. 27, and Gal. vi. 6). It is proved by the hospitality which the converts exercised towards the preachers, of which we have fine examples; first in Lydia, who, when the Lord had opened her heart, besought Paul and his associates to come to her house; and then in Gaius, Paul's host, 'the host of the whole church,' of whom John says that his charity was everywhere proclaimed by the brethren and by strangers. And it was further proved by the aid that was given to persons in travelling from place to place. We read frequently of persons being helped forward on their journey; and this expression seems to intimate not merely that the churches made arrangements for sending the preachers safely on their way, and granting them letters of commendation to friends at a distance, but also that they contributed the means for defraying their expenses. Thus Paul writes to the church at Rome that he expected to be brought by them on his way to Spain. To

the church at Corinth he says : ' Now I will come unto you when I shall pass through Macedonia, and it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go ; ' and John states that Gaius would do well should he bring persons on their journey after a godly sort. This view of the self-acting and self-spreading character of the missionary enterprise is fitted greatly to cheer us. When we think of the six hundred millions of the heathen world, and of the comparative fewness of evangelical teachers, we are apt to exclaim, as did the disciples when Christ bade them distribute the five small loaves among the five thousand, ' What are these among so many ? ' But like the bread which Christ blessed, which increased in size as it was used, the missionary enterprise grows as it is wrought. It is like the river of living waters which Ezekiel saw, which, unfed by tributaries, deepened and widened as it flowed ; or like the stone of which Daniel speaks, which expanded from within, and became greater and greater as it rolled onwards. Yes, the church is a vital thing. It has been touched by the Spirit of God, and it has within itself the material and the means of enlargement. Set it in motion, and ' the little one shall become a thousand, and the small one a great nation. '

5. Paul says that his trials helped forward the cause of Christ. There is reason to fear that some are kept back from the mission field by the thought of the perils and the sufferings which must there be encountered. Now, with the rapid and easy modes of transport which modern civilisation has provided, the frequent and sure postal communication that exists between distant places, and the appliances for health and comfort which science has supplied, we are not aware of any trials which are peculiar to the foreign missionary except those arising from the climate, and these

he shares in common with thousands of his countrymen. But though these trials were greater than they really are, this forms no valid reason for any truly spiritually minded man standing back from the work of Christ in heathen lands; for the great law of the New Testament—that which receives special illustration in the history and the writings of Paul—is, that if we undertake any service for Christ, and if in that service trials come upon us, these will be made to promote our spiritual advantage and the benefit of the church. No man ever endured greater sufferings in the cause of Christ than did the Apostle Paul. The graphic account which he gives of them (2 Cor. xi. 2–28) has no parallel in history; and to the elders of the church of Ephesus he said that the Holy Ghost witnessed in every city that bonds and afflictions awaited him. But none of these things, he said, moved him; and he had three reasons for saying so. He knew that these things were appointed by his gracious Lord, and that they were sent in loving-kindness. When he was called to the apostleship he was informed that Christ would ‘show him how great things he must suffer for his name’s sake;’ and therefore he looked for these things. They were in his case the tokens of Christ’s favour; and hence it was that he said to the Colossians (i. 24), ‘I now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body’s sake, which is the church.’ And it was for the same reason that he wrote to the Thessalonians—a church much persecuted and tried—‘that no man should be moved by these afflictions; for yourselves know that we are appointed thereto’ (1 Thess. iii. 3). Again, these trials gave occasion for illustrating the rich grace and power of Christ. Paul loved the divine Saviour—he scarcely ever mentions his name without some mark of

commendation ; and it was to him, therefore, a source of delight that, 'as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ' (2 Cor. i. 5). This consolation in reality overflowed the sufferings. Christ said to him, 'My grace is sufficient for thee, and my strength is made perfect in weakness.' When this devoted man heard this, he exclaimed, 'Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake ; for when I am weak, then am I strong' (2 Cor. xii. 9, 10 ; see also 2 Cor. iv. 8-12). And, once more, these things proved the sincerity of Paul and the sustaining nature of divine grace ; and thus Paul's experience and example encouraged others to cleave to the religion of the Lord Jesus Christ. 'I would,' says he to the Philippians, 'ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel ; so that my bonds in Christ are manifest in all the palace, and in all other places ; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear' (i. 12-14). He says elsewhere that he was made a spectacle to the world, to angels and to men. The ungodly tried to crush him—he was everywhere persecuted, spoken against, and afflicted, and yet he everywhere triumphed. He was upheld by the arm of the living and exalted Saviour ; and thus a cause, which in a way so wondrous grew amid perils, was proved to be divine. If the sufferings of Christ's servants now—that befall them in doing his work—are for their own good and the well-being of the church, what shall we say of the future ? When by faith we look up to heaven, and witness the

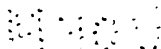
scene which John describes, we perceive that those who stand nearest the throne, and who are clothed in white robes, and that have palms in their hands, are 'they which have come out of great tribulation; therefore are they before the throne.' And

6. Paul ascribes all his missionary success to divine and gracious influence. This important truth stands out very prominently both in the Acts of the Apostles and in the Epistles. The apostles were instruments, but God himself was the efficient cause. It was grace that wrought in Paul: it was Christ that lived in him. The power which energized in him mightily was equal to that which was put forth in creating the world, and in raising Christ from the dead. The weapons of warfare which he wielded were not carnal, and they were mighty through God. 'I have planted,' he said, 'Apollos watered, but God gave the increase: so neither is he that planteth anything, neither is he that watereth; but God that giveth the increase' (1 Cor. iii. 6, 7). 'My speech and my preaching,' said he to the Corinthians, 'was not with enticing words of man's wisdom, but in demonstration of the Spirit'—a very remarkable phrase—'and of power' (1 Cor. ii. 4, 5); and of the Thessalonians he says, 'For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; and ye became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Ghost' (1 Thess. i. 5, 6). And his whole experience is summed up in this declaration: 'Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place' (2 Cor. ii. 14). How encouraging is it for us, knowing that the same gracious influence can be realized by us in the exercise of faith and prayer, thus to find that missionary

success, as delineated in the New Testament, is just the exemplification of the divine oracle, long since uttered,—‘Not by might, nor by power, but by my Spirit, saith the Lord of Hosts’ (Zech. iv. 6).

Thus I have concluded what I have to say on the first of the seven topics that were mentioned at the outset as forming my scheme of Lectures on Missions and Evangelism; namely, the scriptural principles of missions, or the place which missions occupy in the Word of God. We have seen that they pervade the entire Bible, for the dispensation of divine mercy and grace which the Scriptures disclose is intended for men of all classes and climes,—that to Abraham, the model believer, in all the writings of the prophets, in the four evangelists, and down to the close of the New Testament, Christ is spoken of as that divine Saviour in whom all the nations of the earth are to be blessed,—that the church is God’s kingdom, which he has set up in our world, which in its very nature is aggressive and outgoing, and which is destined to fill and occupy all lands,—and that Jesus Christ, raised from the dead and about to ascend to the divine throne, commanded his followers to go into all the world and disciple all nations, and by doing so abolished the limited dispensation of Judaism, and erected in its place an economy which, in point of privilege and of right to embrace the gospel, puts all mankind on an equality. This gospel is now, therefore, ‘according to the commandment of the everlasting God, to be made known to all nations for the obedience of faith’ (Rom. xvi. 26). And this stupendous enterprise—an enterprise which in dignity and grandeur ineffably exceeds all that man ever conceived—it has been committed to the church to accomplish. And vast though the difficulties are, there are adequate means for effecting it. The Lord Jesus Christ, who has enjoined it, has all power

in heaven and on earth. He rules providence, can open the way before his servants, sweep aside all obstacles, and make all occurrences contribute to their success. He has at his disposal the treasures of heaven, and can shower down those gracious influences which change the hearts of men. He has but to speak, and the heirs of salvation shall come from every clime, and crowd into the communion of the church. And the divine Spirit, sent by Christ, and who now dwells in the church, and whose province it is to take of the things of Christ and apply them to men, calls missions his 'work,' presides over them, and is pledged for their success. His power is creative and life-giving. No matter how dark and besotted the heathen nations may be,—though they resemble the dry bones which the prophet saw in the valley of vision, yet, when Christ's servants teach, and the Spirit breathes on them, they shall live, be associated together, and become God's host. All the things in heaven and all the things on earth—the power of God, the grace of Christ, the energy of the divine Spirit, the ministry of holy angels, and the favour of providence—are all on the side of this work; and nothing is more certain than its final triumph. The oath and the zeal of the Lord of Hosts will secure this; for Jehovah has sworn that to him every knee shall bow, and that every tongue shall confess that Christ is Lord. Oh, what an honour and a privilege is it to be fellow-workers with God in this highest and noblest of all his works! Blessed indeed are those who labour in his name, whether at home or abroad. He sees all, and will render to every man according to his own work. And if we now through grace shall do what we can, either as ministers of home churches, stirring them up to pray, labour, and give, that Christ's name may everywhere be known; or in the high places of the mission field—where I trust several of



you will yet be—forming there Christian churches, and in both cases be found faithful unto death,—then how joyfully shall we unite with all the redeemed in heaven, when, the world being evangelized, ‘a voice shall come out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great;’ and when, in response to the invitation, there shall be heard ‘the voice of a great multitude,’ loud ‘as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth!’

LECTURE VI.

THE OBLIGATIONS WHICH LIE ON THE CHURCH TO SEEK THE EVANGELIZATION OF THE WHOLE WORLD.

LAST session I called your attention, in five lectures, to the scriptural principles of missions, or the place which missions occupy in the Word of God. In discussing this important subject, I showed that the gospel, as the apostle calls it, which was preached to Abraham, in the promise that in his seed all the nations of the earth were to be blessed, and which was expanded by the prophets in the Old Testament, was a gospel for the world; explained several interesting notices in the life of Christ, as recorded by the four evangelists, which prove that the gospel is intended for men of all classes and climes; unfolded the import of the grand commission given by Christ to his disciples when he enjoined them to go into all the world and preach the gospel to every creature, to disciple all nations; pointed out the manner in which the Holy Ghost qualified the disciples for preaching the gospel, and the steps by which he led them to go to the Gentiles; and stated the missionary principles which the recorded labours of the apostle Paul suggest for the guidance of the church in conducting the missionary enterprise. We come now to the second topic in the scheme of lectures that was sketched at the outset—namely, the obligations which lie on the church to seek the evangelization of the whole world. These obligations spring out of the commands and the

principles that have been explained and illustrated ; and as they involve matters of positive duty, they merit very special attention. They will be considered in three lectures. Two will be devoted to the elucidation and the enforcement of the obligations to spread the gospel which lie on the church as a whole, and one to the obligations which rest on individuals. And I trust that you will unite with me in invoking the guidance of the Holy Spirit, who calls missions his work, that we may be enabled to speak of them, and to feel with regard to them, in a manner corresponding to the divine authority with which they are invested.

I. The obligations to spread the gospel which lie on the church as a whole.—We shall present these under four particulars,—three in this lecture, and one in the next. And

1. The positive command of Christ. This is conveyed in the clearest and the most stringent form : ‘ Go ye into all the world and preach the gospel to every creature ; go and disciple all nations.’ It seems to be with reference to this precept that, in the close of the Epistle to the Romans, Paul speaks of ‘ the commandment of the everlasting God’ as enjoining the gospel’s being ‘ made known to all nations for the obedience of faith.’ It has been happily said by James Montgomery, the Moravian poet, that ‘ the commandment of our ascending Saviour is the *Magna Charta* of salvation to all the fallen race of man. It has never been restricted or repealed, and it never will be till all things are fulfilled which were written in the law of Moses and in the Psalms concerning Christ ; whom it behoved to suffer and to rise from the dead the third day ; and that repentance and remission of sins should be preached in his name among all nations.’¹ And as it is the great charter of the church’s

¹ Introduction to *A Voice from the Sanctuary on the Missionary Enterprise*, p. 19.

privileges, the terms, as becomes such a royal document, are very plain, and can admit of no doubt as to the duty which they inculcate. This command of Christ was given in circumstances that were peculiarly interesting and impressive. His work on earth is finished ; he has died on the cross, the just one in the room of the unjust ; he has risen from the dead, the conqueror of Satan, death, and the grave ; and he is about to ascend to heaven, there to appear in the presence of God for his people, occupy the divine throne as the head of the church and the ruler in providence, and carry into full effect the gracious designs for which he had become incarnate. But the great and wondrous love which had prompted him to undertake the work of human redemption burns in his heart, and causes him, ere he leave the world, to make provision for the instruction and the salvation of those, in all lands and in all times, that had been given to him by the Father. And that it may make the deeper and the more enduring impression upon the minds of his followers, he keeps this great command to the last, associating it with the tender feelings which his departure occasioned. Attached and obedient children regard with warm and sacred interest the dying injunction of a beloved father, consider it as laying them under a strong responsibility, and cordially do what they can to have it accomplished ; and if this be the case with respect to our best earthly friends, how much more is it incumbent on the followers of Christ, who owe to him the salvation of their immortal souls, to bear in mind and faithfully to perform his parting words ! A command so given excites and gathers around it our holiest and most grateful feelings. Again, it was given in the most solemn and authoritative manner. ‘All power,’ said he, ‘has been given unto me in heaven and in earth. Go ye, therefore, into all the world,

and disciple all nations.' It is as if he had said : The resources of the Godhead, the treasures of the covenant of grace, the dominion of all worlds, and a claim to the homage of all nations, have been granted to me by my Father ; the heathen are my inheritance, and the uttermost parts of the earth are my possession. I have full authority to apply to all classes the saving blessings which I have gained by my obedience unto death ; and I appoint and authorize you, as my delegates and representatives, to go into all countries and subject men everywhere to my sway. Carry on this work till every human being has heard the gospel, and till the scheme of God with regard to the personal salvation of men has been completed. And, lo, I will be with you, and with all your successors, down to the last moment of allotted time. Viewed thus, it is a most gracious command, rich with divine benignity. It speaks of glory to God in the highest, peace on earth, and goodwill towards men. It embodies and presents gospel privileges for all the Gentiles. It is the source of hope and joy to the guilty and the perishing in all regions and in all generations. It is the most important and delightful charge, the most precious and honourable mission, with which men were ever invested. It constitutes those to whom it was addressed ambassadors for God—yea, workers together with him in the great matter of human salvation. Realize the grand scene. There stands the living Saviour, with his back on the cross and on the grave, the one hand pointing up to his Father, who is waiting to receive him into glory, the other pointing to the benighted and wretched heathen nations ; and he says, while ineffable affection beams in his face, I have won for men of every class all needed blessings. Go and offer these freely to all persons without exception, and cease not till all the children of God, gathered from all

peoples and from all ages, have, through faith in me, been fitted for the heavenly inheritance. Who is there that calls Christ Master and Lord that will not hasten to fulfil this commission? Surely gratitude and love to the divine Saviour, as well as regard for his authority, will constrain us to obedience here. It lays on the church a duty, which is seen to be not a burden, but a privilege; not a task, but an 'easy yoke;' not a self-denying labour, but a work which is godlike, blessing alike the worker and those for whom he works. And then, as we have said, it has connected with it the promise of Christ's gracious presence: 'Go; and, lo, I am with you alway, even unto the end of the world,'—words which intimate that as his glory is deeply concerned in this work, he will himself accompany his messengers, sustain them in every step of their journey, and crown their labours with the requisite success. How different is this message from that which the prophet Isaiah had to deliver! He was sent to announce destruction and ruin, 'until the cities be wasted without inhabitant, and the houses without man, and the lands be utterly desolate.' But the preacher of the gospel proclaims everywhere 'glad tidings of great joy,' and offers to all to whom he comes forgiveness of sins, acceptance with God, and a title to life eternal. The 'live coal' from the altar which touched Isaiah's lips, purged his iniquity, and kindled in his heart the warmest love, made him willing to undertake for God any service, and to deliver any message. And if a beam from the cross shall enter the souls of the members of the church, they too will at once and cheerfully address themselves to the doing of Christ's work. Even the angel that John saw standing in the sun, encircled with all its brightness, is not to be compared in dignity and benevolence of office with the angel which he beheld flying through the midst of heaven, there denoting

the New Testament church : for the former swore that the reign of mercy had ceased—that time, with all its privileges, had come to an end ; but the latter had the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and people, and tongue.

It is sad to think that this great command, which the disciples of the first century so energetically obeyed, which has bound the church in every age, and which will continue to bind it down to the latest hour—for its incidence is co-equal with the promised presence of Christ—was for more than a thousand years nearly utterly neglected. Error, ritualistic superstitions, wealth, and imperial favour deadened the church, and crushed out its vital energies. It had scarcely a name to live during the long period of what has been called ‘the dark ages.’ And when the Reformation took place, and drew the Bible from underneath the mass of rubbish where it had been buried out of sight, and held it up again as a light to the nations ; and when it asserted the doctrines of free grace,—of that grace which ‘reigns through righteousness unto eternal life by Jesus Christ our Lord,’—the churches which were then formed unhappily wasted their strength in doctrinal conflicts with one another, or in dialectic controversies with the adherents of Rome, and thought little of, and did little for, the nations perishing outside and afar off. The flame of vital piety declined, spiritual energies shrank and withered, and the power of aggression and conquest ceased ; so that for three hundred years these churches, so far from extending their boundaries, were scarcely able to maintain their original limits. The practical neglect of Christ’s command to evangelize the world was at once their sin and their weakness. A non-missionary church is a dying church. But a better state of things has come. The most encouraging and hopeful feature of our

times—that which gives us reason, in the midst of abounding scepticism, infidelity, and latitudinarian doctrines, to expect the continued gracious presence of Christ—is the revival and the development of the missionary spirit, the obedience, which in a greater or less degree is now being paid to this command by all evangelical churches. There is not a church holding the doctrines of free grace, either in this country, on the Continent of Europe, or in America, that is not occupied in the work of home and foreign missions. This is specially the case with our own church. It embodied in the Basis of Union—framed in 1847 at the happy union of the Secession and Relief Churches—the obligation of which we are speaking, declaring ‘that this church solemnly recognises the obligation to hold forth, as well as to hold fast, the doctrine and the law of Christ, and to make exertions for the universal diffusion of the blessings of the gospel at home and abroad.’ It thus formally constituted itself a missionary church, emblazoning on its banner, ‘We preach a gospel for the world.’ The first Confession of the Reformers in Scotland—made in August 1560—defined the true Kirk of Christ as consisting in three things,—the faithful preaching of the Word, the proper exercise of discipline, and the right administration of the sacraments; but we have added a fourth, equally necessary as a mark of the true church,—the recognised obligation to propagate the gospel in the world. And it is a cheering and most gratifying consideration that the duty of taking a part in missions is being widely felt by the members of the church; and should the Holy Spirit, in answer to importunate prayer, come down in fuller measure, the time will not be distant when every person whose name is on the roll of membership will feel himself or herself as much bound to obey Christ’s command to spread the gospel as to obey the

command to show forth his death. Both were given by the divine Saviour, both are equally obligatory, and both will be obeyed with equal willingness and zeal by every one who remembers that Christ said, 'Ye are my friends if ye do whatsoever I command you.'

2. The nature and the design of the New Testament church. The church is an institution or a kingdom set up by God in this world. It is heavenly in its origin, made and fashioned by God himself. This idea was shadowed forth by the tabernacle that was formed at the foot of Sinai. It was put down on the earth, resting on its silver sockets, no part being inserted in the ground; and it had no light from without. The golden candlestick, fed by its pure olive oil, gave light to the priests who ministered in the holy place; and the glory which shone above the mercy-seat and between the cherubim—the emblem of the divine presence—was the light of the most holy place. All this was intended not merely to show that the tabernacle was migratory, but that it was a gift from God, and in no respect a product of earth; for the plan and the arrangement of the temple, drawn for David by the Holy Spirit, when God was pleased to dwell in a fixed habitation, were the same. It is so with the New Testament church. 'And in the days of these kings,' said Daniel, 'shall the God of heaven set up a kingdom.' It was to be erected by God and called his kingdom—the kingdom of God. Its plan was framed by him, and all its laws, immunities, and blessings are heavenly and spiritual. The truth, which is its light and its strength, was given by divine revelation; the atonement and the righteousness, which are the life-blood of its subjects, are the results of divine work; its ordinances have all been established by divine authority; and the blessings, which are its riches and its joys, come from the Lord Jesus Christ. It is not like

other kingdoms, material and earthly, 'meat and drink,'—the things after which men naturally seek ; but it is 'righteousness, and peace, and joy in the Holy Ghost.' Jesus, its head, is the King of truth, and his kingdom is not of this world, not simply in the sense that it is separated from other kingdoms—in the world, but not of it—but that it is celestial in its origin and character. It is thus adapted to all countries and to all forms of government. It addresses men as immortal beings, calls them to spiritual services, and it teaches all to fear God and honour the king. Thus, as light covers all bodies, gives them shape, colour, and beauty, but displaces none; so the kingdom of Christ permeates with its vital influences all kingdoms, blesses and adorns them, and destroys none. And the design of this kingdom is to renovate the world. The Old Testament church was local in its purpose, but the New is to fill all lands. Diffusion is its very characteristic. The charge given to all its subjects is, 'Freely ye have received, freely give.' Every place is now holy ground, and the business of the church is 'to disciple all nations.' There is now, in point of external privilege, no difference among men: the gospel is for all peoples. Christ said to all his followers, 'Ye are the light of the world;' and as an American divine (Bishop M'Ilvaine) has remarked: 'To the church, then, belongs, in regard to the moral world, the same office for which the sun was ordained in the natural. Both were set up for the express purpose of giving light, and giving light to all that are in the world; that their "going forth might be from the end of the heaven, and their circuit unto the ends of it, till there should be nothing hid from the light thereof."' The church is provided with an inestimable treasure; and this is intended for the benefit of the destitute in all climes, for she is 'to preach among the Gentiles the unsearchable

riches of Christ.' The very command of Christ to go into all the world and preach the gospel to every creature implies that the full blessings of salvation have been realized. The time for gathering is past, the sacrifice has been slain, the feast is prepared, and the guests are everywhere to be invited, for all things are ready. The prediction has been verified: 'And in this mountain shall the Lord of Hosts make unto all people a feast of fat things; and he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations;' for when Christ died on Mount Sion, he prepared a feast for all people, removed the covering and tore the veil which had rested on all nations, and gave to those who up to that time had been far off, equally as to those that were near, a right to the gospel and to all the ordinances of a church state. And he sent forth his servants, and their message was and is, 'Wisdom hath builded her house, she hath hewn out her seven pillars; she hath killed her beasts; she hath mingled her wine; she hath also furnished her table; and she crieth upon the highest places of the city, Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled.' Or, to advert to the beautiful parable of the marriage supper: The King of heaven has sent forth his servants, and he has enjoined them to go into the highways and the hedges, —to all places of the outlying heathen world,—and to invite all the spiritually diseased to come in, for still there is room. Then the ordinances of the church are fitted for all classes, for all countries, and for all ages. This is a feature which stamps them with universality. They are so simple, so inexpensive, and so easily observed, that they suit men in Greenland as well as in London, the poor as

well as the rich. There is no call for gorgeous buildings, costly furniture, or splendid robes. Praise, prayer, the preaching of the Word, baptism, the Lord's Supper—the full ordinances of a church state—may all be enjoyed in the mountain cave, the ice-built hut, or under the palm tree ; and as sweet and realizing fellowship may there be had with God as in the grandest cathedral that man ever reared. This is a blessed thought ; and it shows that the time of which Christ spake has come, when they who worship God, who is a spirit, do so in spirit and in truth, yield him everywhere acceptable service. And still further, all the privileges of the church are of a self-multiplying character : like the bread which Christ blessed, they grow as they are used and spread. You cannot take a view of a privilege, an ordinance, a grace, or a duty, which has not a reference to others, and which does not increase in value and in power by being extended. The more the church gives to others, the more she has. Giving and getting are the commerce which enriches the church as well as nations. To quote again the words of the author to whom I have already referred, 'The church of Christ on earth is no other than a great association, under a divine constitution, of the professed people of God, for the propagation of the gospel to every creature ; and inasmuch as the preaching of the gospel by an ordained ministry is God's chief ordinance for that propagation, so the church is a great missionary association, divinely constituted, for the special work of sending into all the world the ministers and the missionaries of the Word.' This idea that the church is an institution for the world is its honour and its glory. Were it not so, it would not become him who is the King of kings and the Lord of lords. Proud men lifted up to power have in their widest ambition sought to establish a universal empire.

This lofty conception was wrought out in the four great heathen kingdoms described by Daniel. These were symbolized by the image whose head was gold, its breast and its arms silver, its belly and its thighs brass, its legs iron, its feet part of iron and part of clay—brilliant at the first, but becoming baser and baser, till it sank into the earth whence it came. It was a daring and a presumptuous aim, arrogating the place and the prerogatives of him who is the blessed and only Potentate. But that which men failed to achieve, Christ will accomplish. That kingdom, which all others have hated and opposed and proscribed, will grow and spread till it fill the whole earth; for Sion's King, who bringeth salvation, will 'speak peace unto the heathen, and his dominion shall be from sea even to sea, and from the river to the ends of the earth. And the Lord shall be King over all the earth; and in that day shall there be one Lord, and his name one.'

3. Regard to the spiritual prosperity of the church. We are all bound, as the loyal subjects of the Lord Jesus Christ, to seek the well-being of his kingdom; for in proportion as that is attained, are the glory of God and the best interests of men promoted. Now it is an obvious maxim, that it is in the way of obeying Christ, of improving faithfully the means and the opportunities which we enjoy, that spiritual blessings are realized. This fact stands out very prominently in Old Testament history. Obedience is there shown ever to lead to prosperity, and disobedience to disaster and misery. God is the same now as he was then; the principles of his moral government change not: 'Obedience is better than sacrifice, and to hearken than the fat of rams.' The same great truth is taught by our Lord when, applying the parable of the talents, he says: 'For to him that hath' (that is, who rightly uses what he has) 'shall be given, and

from him that hath not' (who does not employ what he has for the honour of Christ) 'shall be taken away even that which he hath.' These words might be put as the motto of all church history; for it can be proved that churches, congregations, and individual Christians, have prospered or declined, been flourishing or weak, just as they were diligent or slothful, devotedly obedient to Christ or indolently careless and apathetic. When churches 'walk in the fear of the Lord and in the comfort of the Holy Ghost, they are multiplied;' but when they fall from their 'first love' and their 'first works,' and refuse repentance and reformation, the Lord rejects them as his witnesses. Oh that this all-important truth were more strongly and widely felt! for all spiritual good depends on it. It is the blessing of the Lord that makes the church rich; and that will not be given where Christ's command is neglected. We may have the means of grace in abundance; the framework may be complete; there may be order, peace, large numbers, wealth, and everything that is outwardly pleasing to the eye; and yet these ordinances may be as wells without water, as clouds without rain. Christ is not there in his gracious and vivifying power; and sinners are not converted, believers are not edified, deadness marks the sanctuary and the church court, and all because enjoined duty is not done. Ay, and there may be apparently greater attachment to the mere church, just as the Jews seem to have gloried specially in their temple after the Lord had forsaken it; and there may be even a more solemn and decorous attention to ritual observances when the life and the beauty of true godliness have all but departed, and when the pall of spiritual death is falling lower and lower on the house of God. There is another great practical truth which, in connection with this branch of our subject, it is very important for us to bear in

mind, namely, that the means for effecting enjoined duty are communicated just as they are needed. The Lord calls us to live and work by faith ; and it is seldom that he grants beforehand a stock of grace or complete fitness for an assigned work. It is when, having the command of Christ and the promise of his presence, we go forward in faith, cordially endeavouring to do his will, that difficulties are removed and the requisite success bestowed. This truth is finely illustrated in the case of the man with the withered arm, mentioned in the gospel. He had no power to stretch out his hand—it hung by his side rigid as a piece of wood ; but at the command of Christ he made the attempt, and in the act strength was given him to do it. It is shown also in the conduct of the people of Israel at the Red Sea. They had the divine command to leave Egypt, and the visible presence of God in the cloud and in the fire, and therefore the Lord said to Moses, ‘Wherefore criest thou unto me?’ It is not the time for prayer, but for action ; you have already all that you require : ‘Speak unto the people that they go forward.’ They did so: the sea was divided, and in a few hours they reached in safety the shore of Arabia. It may be said that the Lord never asks his people to do a work without engaging to confer the necessary means ; but then they must, in reliance on his promised aid, honestly and sincerely try it, and in that case they will not fail. Now, the unspeakable importance of this principle will be seen if we attend to what the church is called upon to do. It is to evangelize the world, the whole world,—to revolutionize its beliefs, its customs, and its character. Is it adequate for this most stupendous enterprise? Not as looked at in itself ; but perfectly adequate when viewed in relation to the power and resources of God. But the ability for the work will be vouchsafed in the effort to do it.

Progress will be expansive. The stone which Daniel saw became larger and more potent the farther it went; and the river of living waters which Ezekiel describes deepened and widened as it flowed. It is sustained, too, by the facts of the New Testament. Look at Jesus when John the Baptist pointed to him as 'the Lamb of God, that taketh away the sin of the world.' There he walks alone, and without a single follower; but in three years and a half, although the Spirit was not then given, there are at least 'five hundred brethren' that call him Master and Lord. No agency could seem, to human view, less fitted to evangelize the world than the twelve disciples whom Christ chose and appointed as his preachers. Whether we regard their previous condition and habits, or the fewness of their number, it seemed utterly improbable that they would fill the world with Christ's name and truth. But their success was rapid and wonderful, enlarging at every step. The first sermon yielded three thousand converts. 'The word of God increased, and the number of disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith.' And when the disciples 'went forth' to the Gentiles, and preached everywhere, the 'Lord wrought with them, and confirmed the word with signs following;' so that before the close of the first century there was scarcely a city or a village in the Roman empire, which then occupied nearly all that was known of the world, that had not an assembly of devout followers of Christ. God gave testimony to the word of his grace. The Spirit breathed on the audiences to whom the gospel was preached, and Christ was glorified. We have an instructive example of the manner in which obedience leads to prosperity and expansion in the case of the church of Antioch, which, as I said in a preceding lecture, I regard as the model New

Testament church. There was here first a period of diligent and faithful 'preaching the Lord Jesus,' begun by the men of Cyprus and Cyrene, and continued by Barnabas, and then by Paul and Barnabas; and while these men preached, 'the hand of the Lord was present to heal.' There was the outburst of grateful feeling to their brethren in Judea, from whom the gospel had come to them, which was shown in the liberal pecuniary collection that was made for their relief, every one giving according to his ability. And then, under all these gracious influences, wrapping them as in an atmosphere of celestial love, and drawing them more closely to God, it is said that the teachers 'ministered to the Lord and fasted.' The words are very peculiar: 'They ministered to the Lord.' It was the Lord that they saw; it was of him that they thought; and it was for him that they laboured. And they 'fasted' while they 'ministered.' It was a ministry guided and upheld by prayer. Like Moses, their cry is, 'Lord, show us thy glory.' Oh, it is a beautiful scene! These zealous teachers have come through the rent veil of Christ's flesh into the inner sanctuary, 'the holy of holies;' and while the incense of their prayers rises up before the mercy-seat, they plead for greater and more satisfying manifestations of God's face. The Lord heard them; their graces were enlarged, and they overflowed on others, for it was while they were so occupied that the Holy Ghost said to them, 'Separate me Barnabas and Saul for the work whereunto I have called them,' and gave to this church the signal honour of sending the first mission to the Gentiles. So will it ever be. When the teachers of a church are noted for 'ministering to the Lord,' and when they join to earnest preaching 'fasting,'—deep humility and prayer,—that church will no more be kept from the work of missions than an active spring of water can be kept from overflowing. But it may be said, It is true that the church

has placed at her disposal all the equipment that is required in so far as celestial means are concerned,—the completed revelation of God's will, a finished salvation, the ordinances which God has appointed, the command of Christ, and the pledged agency of the Holy Spirit,—but that she has not the pecuniary means which the vast enterprise demands. Here again the Scripture meets us, and tells us that these means will be granted when the occasion for them arises. The earth is the Lord's, and the fulness thereof. The silver and the gold are his; and these he has hitherto, generally speaking, kept from his people, according to his promise, 'I will leave in the midst of you an afflicted and a poor people, and they will trust in the name of the Lord;' but when his people shall obtain better views, and be disposed to use wealth for his glory and the good of others, acting the part of conscientious stewards, the Lord will take the riches of earth from the ungodly and give them to the church. This seems to be the plain import of the sixtieth chapter of Isaiah, a chapter which, it may be said, covers not merely the church but the world with a flood of glory. The church is there called upon to arise and shine. It does so. The Gentiles come to its light, and kings to the brightness of its rising; and then all nations are represented as pouring their wealth into her treasury, alike the fruits of the land and the gains of commerce, 'the abundance of the sea and the forces of the Gentiles;' and a state of things is the result when brass becomes gold, iron silver, wood brass, and stones iron.

In conclusion, let us, in a few sentences, apply these principles to our own church and to the evangelical churches of Scotland. There cannot be a doubt that the missionary enterprise has been of immense benefit to our church. It has enlarged the number of our congregations, paid the debt resting on many of our churches, enabled not a few

congregations to erect more ornate structures, provided manse for our ministers, raised the stipends of our pastors, and given us a name among the churches of Christ; and it has done these and other things because it has opened the hearts and the hands of our people, and taught them habits of liberality. Let us be thankful, too, that the spirit of Christian benevolence is yearly on the increase. But we are yet far from the acme of duty. And this is true not only of us, but of all the professing Christians in Scotland. In this land there are nearly three thousand evangelical ministers, preaching the gospel from Sabbath to Sabbath; and no country since the ascension of the Saviour ever enjoyed the same amount of religious advantages. Well, it can be proved by reliable statistics that the annual income of all classes in Scotland is £50,000,000 sterling; and I do not believe, from all that I have read or heard, that more than £80,000 a year, if so much, are given for the spread of the gospel among heathen nations. This is only the 625th part of the income of Scotland directed to the grand work enjoined by Christ—that work the doing of which is essentially connected with the prosperity of the church. When this fact is looked at, is it any wonder that the complaint should be so often heard, that the state of vital religion is low, and that multitudes in city and country are sliding down into careless home heathenism? What, then, is to be done? ‘Speak unto the people that they go forward.’ As we advance, our graces will be enlarged, more abundant gifts will be conferred, more ample means will be placed at our command, and a higher degree of life and Christian energy will be realized. ‘Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.’

LECTURE VII.

THE OBLIGATIONS WHICH LIE ON THE CHURCH TO SEEK THE EVANGELIZATION OF THE WHOLE WORLD.

IN our last lecture we called your attention to this subject, and spoke of the obligations lying on the church to spread the gospel, arising, first, from the command of Christ, given in circumstances peculiarly interesting, and in the most solemn and authoritative manner, to go into all the world and disciple all nations ; secondly, from the nature and design of the New Testament church, as being a spiritual institution or kingdom, set up by God in the world for the express purpose of subjecting all classes of men to the faith and the obedience of the Lord Jesus Christ ; and thirdly, from a regard to the spiritual prosperity of the church, it being obvious that this can be realized only in the earnest and the believing attempt to do the Lord's will. We come now, in the fourth place, to speak of the obligation which rests on the church springing from the claim which the church has to all nations as her property. This claim is founded on the promise mentioned in Rom. iv. 13, where it is said : ' For the promise that he should be the heir of the world was not to Abraham, or his seed, through the law, but through the righteousness of faith.' This is a very important topic, frequently noticed in the writings of the prophets, and yet I do not recollect

having heard it formally adverted to in any missionary discourse or address to which it has been my privilege to listen. The only author, so far as I know, that has regularly discussed it is the celebrated Vitringa, the writer of the learned and elaborate commentary on the prophecies of Isaiah. He has a dissertation on the subject in his *Observationes Sacrae*, a work in two thick quarto volumes, rich with ingenious and often very beautiful expositions of particular passages of Scripture. I shall endeavour to set this subject before you in a manner as clear and as interesting as I can; and in doing so, I shall show that the persons who are the heirs are the spiritual children of Abraham; that the inheritance or the property to which they have a claim are the Gentile nations; that the possession promised is spiritual in its nature, and will be attained when these nations are brought into the communion of the church; and that these views impose the duty of active missionary labour.

I. The persons who are said to be the heirs are the spiritual children of Abraham. The seed of Abraham, in the line of Isaac and Jacob, are by the apostle Paul divided into two classes,—those of the law, and those of faith. The former were, by their descent, entitled to the temporal advantages that were promised to this patriarch, and they accordingly obtained possession of the land of Canaan, and enjoyed the outward privileges of the Jewish economy. They were externally members of the church, had the means of salvation, and were endowed with many earthly benefits; but as they were destitute of saving faith, they were not accounted the genuine children of Abraham, and had therefore no part in the spiritual inheritance; for as faith was the distinguishing characteristic of this great man, it was those only who had a similar faith that were reckoned his

true seed. 'Know ye, therefore,' says the apostle, in Gal. iii. 7, 'that they who are of faith, the same are the children of Abraham.' And again it is said, Rom. ix. 8: 'The children of the promise are counted for the seed.' Those believers or spiritual children among the Jews had, equally with the former class, a right to Canaan and to the external advantages of the church; but, in addition to these things, they were personally interested in the higher and more important blessings which the covenant sealed. Now, while the former class was limited to the descendants of Jacob, the latter class includes all believers,—all the children of God through faith in Christ, whether Jews or Gentiles. The genuine members of the Christian church, in all ages and climes, who are united to Christ by a living faith, are the spiritual children of Abraham, can claim him as their father, and are heirs of the spiritual blessings promised to him, just as really as were the believing Jews. This great truth is explicitly asserted by the apostle when he says, Gal. iii. 29, 'And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.'

The blessings which are held out to this spiritual seed, the inheritance of which they are heirs, transcend ineffably in value, magnificence, and extent the temporal heritage and benefits which the merely natural seed possessed. The descriptions which the sacred writers give of their privileges are glowing and majestic. The laboured accounts which historians, orators, and poets have drawn of the prosperity, the happiness, and the resources of favoured kingdoms, fall unspeakably short of the immense benefits which are pledged to them. There are a sublimity and an extensiveness, a grandeur and a width of view, in the inspired delineations of their immunities, before which all human descriptions sink into nothing. All things are theirs—

things present and things to come ; God himself is their portion, heaven is their destined home, and eternal pleasure and glory are their future award. And even their heritage on earth is, according to the promise before us, of inestimable worth. It is not like that of those who were heirs only according to the flesh, confined to one spot, marked out by prescribed limits, and including merely one race of men. It embraces all continents and islands,—the whole habitable globe,—and it numbers all nations and kindreds ; for they are ‘ heirs of the world.’ This brings us to show—

II. That the inheritance or property of which they are heirs are the nations of the earth. The thing spoken of is the world,—‘ heirs of the world ; ’ and the promise to which the apostle refers is that on which the heirship is founded—is that which God gave to Abraham when he said, ‘ A father of many nations have I made thee.’ He was to be head, not of the Jews only, but of a multitude of nations ; and in his seed, it was declared, ‘ all the families of the earth were to be blessed.’ The expressions, ‘ many nations,’ ‘ a multitude of nations,’ ‘ all the families of the earth,’ denote the same thing as that which is pointed out by the term ‘ world,’ for this word, in the sense here used, does not mean the mere earth,—the material globe,—but the people who dwell on its surface. It describes the Gentiles as distinguished from the Jews, as when it is said that ‘ the fall of the Jews was the riches of the world,’ that is, as stated in the next clause, the riches of the Gentiles. In the writings of Paul the term ‘ world ’ is frequently applied to the nations of the earth, and therefore we are to view it as including all classes and kindreds of men, and are consequently warranted to affirm that the nations themselves are the grant held out in the promise ; or that the

possession of these nations as their property is the heritage to which the believing seed of Abraham have a right.

With this conclusion accord the statements of the prophets. The broadest declarations are employed to describe the universality of the claim which the church has to all nations. Take the following examples :—‘Thy seed shall inherit the Gentiles ;’ ‘The meek shall inherit the earth ;’ ‘A multitude of nations ;’ ‘A goodly heritage of the hosts of nations ;’ ‘The ends of the earth ;’ ‘The isles ;’ ‘All the families of the earth ;’ ‘The desolate heritages.’ These are some of the expressions which the prophets employ when speaking of this inheritance promised to the church ; and it is manifest that they authorize us to declare that all nations, divided though they be by different languages, manners, and laws, shall be brought into one community, and be counted the property of the spiritual seed.

It seems a singular mode of speaking—a phraseology which is opposed to our notions of the common rights and liberties of men—to call nations property, or an inheritance, and to say that believers are heirs of the Gentiles. We usually apply the term inheritance to lands, houses, money, and such kinds of estate, and do not consider human beings as coming under this designation. But it was otherwise in ancient and patriarchal times. A man’s wealth then consisted not so much in land, or in gold and silver, as in the numbers of his flocks and herds, and of his men-servants and maid-servants ; and as these domestic retainers were transferred from father to son, it was quite usual to reckon them in the light of an inheritance. Hence Abraham’s servant said : ‘The Lord hath blessed my master greatly, and he is become great, and he hath given him flocks and herds, and silver and gold, and men-servants and maid-

servants, and camels and asses ; and to Isaac his son hath he given all that he hath.' It is this custom that Vitringa says gave rise to the language which the prophets use when they speak of the Gentile nations as the servants or the property of the church. His words are : ' Certe cum antiquis temporibus divitiæ et opes non tam auro et argento censerentur quam peculio et familia servorum et ancillarum, qui dominis suis ad omnem usum erant subjecti ; sic pariter in effatis prophetarum est, gentes Judæis esse instar servorum et ancillarum subjiciendas, eorumque servituras usibus et commodis, et hac ratione ab iis *mancipiorum* instar occupandas et possidendas esse.' And in support of this statement he refers to Isaiah xiv. 2, where it is said : ' And the people shall take them, and bring them to their place ; and the house of Israel shall possess them in the land of the Lord for servants and for handmaids ;' and it is declared that the nations are to serve the church, just as the men-servants in former times served their masters. But we shall immediately see that as this service is to be spiritual, it does not import subjection or inferiority, but community of privilege.

This, then, is the vast benefit held out in this promise, that all the nations of the earth are to be brought into the possession of the spiritual seed of Abraham. It is called in the Scriptures ' a goodly heritage '—a heritage which is to ' feed ' or enrich the church ; and when we survey its immense extent, we see that it amply merits this name. The widest dominions over which earthly monarchs ever swayed their sceptres occupied but small portions of the globe ; but this includes all regions, and that not in a state of barbarism, but when mankind shall have attained the highest degrees of civilisation, science, and literature, and when the knowledge of the Lord shall fill the whole earth. Well, then, may the church exclaim : ' The lines are fallen to me in

pleasant places ; I have a goodly heritage. The Lord will choose our inheritance for us.'

III. The possession of the nations promised to the true seed is spiritual in its nature, and will be realized when they are brought into the communion of the church. The Jews, observing those passages which speak of Abraham as the father of all nations, and which declare that these nations are to serve his seed, understood them literally, and founded on them their favourite and fondly cherished idea of a civil or temporal dominion to be exercised by them over the whole world. The expressions, however, are so distinct and peculiar that they could not fail seeing that they predict a union in religious matters, and on this account they held that the Gentiles were to adopt their religion ; and thus it was that they authorized the proselytes to call Abraham their father, on the ground, as they said, that he was made the father of the whole world. But at the same time they held that, while the Gentiles would adopt their mode of worship, the civil power and all civil honours would be enjoyed by the Jews. Their idea was, that the Jewish religion would be the religion of the world, and that the descendants of Jacob would be the governors over all the nations, and would fill every office of trust, dignity, and power. It was an idea very flattering to the pride of a carnal people, who, glorying in their divinely given ordinances, regarded themselves as the special favourites of God. But the idea is manifestly untenable. It could be realized only either by the Jews adopting the Gentiles into the family of Abraham, or by compelling them by force of arms to submit to their authority, or by the Gentiles voluntarily yielding themselves as their servants. Adoption by the Jews has not the least countenance from the Scriptures ; the work of subduing the Gentiles by force of arms is

beyond the power of the Jews ; and the thought that the Gentiles will spontaneously surrender themselves as civil servants and subjects is wild and visionary. Besides, the promise does not say to Abraham, I have made thee a prince or a king of all nations. It is, I have made thee a father of many nations, and in thee shall all the families of the earth be blessed,—language which implies that the union to be formed is to spring from affection, and that the dominion which the intimated possession imports is to be mild and beneficial. As the notion of a civil dominion cannot, therefore, be entertained, we are to view the passages which relate to this matter as describing a spiritual relationship, and as asserting that all nations shall be formed into one great spiritual society, to be united in religious communion, and yielding a willing and cordial subjection to the great principles of the gospel. That this is the true view of the case is evident from these three considerations :—

1. The possession or dominion spoken of rests upon unity in the faith. It is faith which brings any one into it. The whole scope of the apostle's argument in the fourth of the Romans and in the third of the Galatians is, that faith is the connecting bond among all the spiritual seed, and that in this respect they are on a perfect equality. It is spiritual brotherhood, not lordship of one class over another. They are all one in Christ Jesus, are connected together by an interest in the same imputed righteousness, and are entitled to the same promises. The gospel, Paul says, was preached to Abraham when it was declared that in him, or rather in his seed, Christ Jesus, all the families of the earth were to be blessed. The blessing of the families of the earth, which clearly means participating in the spiritual privileges of Christ's salvation, is the same as

the promise that he should be the father of many nations, or that these nations should serve his seed. Abraham obtained these promises by faith while he was in a state of uncircumcision; and this is expressly declared to have been done that he might be the father of believing Gentiles as well as Jews. That which exalted him to the high honour of being the father of all nations, and which raises individuals in these nations to the honour of being his children or his inheritance,—for these words denote the same thing,—is faith. This, as we have already said, is the family bond or tie. It makes those who were once aliens ‘fellow-citizens with the saints and of the household of God.’ Hence in the fourth chapter of the Romans it is said, that the promise of the inheritance of the world was through the righteousness of faith; and consequently that it can be claimed by all those among the Gentiles who walk in the steps of that faith which Abraham had while yet uncircumcised. And in the third chapter of Galatians it is said that the children of God are the true children of Abraham, and that they come into this state by faith in Jesus Christ: ‘Know ye, therefore, that they who are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they who be of faith are blessed with faithful Abraham.’ ‘For ye are all the children of God by faith in Christ Jesus.’ ‘There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.’ It is obvious that the verses just quoted—verses full of hope and joy to the world—warrant us in saying that those passages which speak of the possession or

the dominion of all nations, to be acquired by believers in Christ, the spiritual seed of Abraham, teach the glorious doctrine of the subjection of those nations to the faith of the gospel, and that they are thus to have fellowship with Abraham in the gift of imputed righteousness, and in all the saving benefits which faith ensures.

2. The explanation given by the apostle James shows that the possession of the nations promised to the seed of Abraham just means their being brought into the communion of the church. The predictions of the prophets can generally be arranged into certain classes, bearing on specific subjects; and it is of great importance when we find in the New Testament an inspired exposition of one of these passages. In that case we are safe in regarding it as the true meaning of the language in which that class of predictions is clothed. Now, there are several passages, as we have said, which speak of the possession of all nations, or the dominion over them, which the seed of Abraham are to acquire. Take that in Amos ix. 11, 12: 'In that day will I raise up the tabernacle of David that is fallen down, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the nations that are called by my name, saith the Lord that doeth this.' Here you have the possession of the remnant of Edom and of all the heathen nations distinctly promised. Now, the apostle James, as stated in the fifteenth chapter of the Acts, quoted this prediction, and showed that the possession which it announces just means 'God's visiting the Gentiles, and taking out of them a people for his name;' and that it began to be accomplished when Christ, the royal Son of David, was exalted to the divine throne, and when the Gentiles embraced the doctrines of the gospel, and became a part of the church.

And 3. The consideration that it is Christ, the chief seed of Abraham, who, as the Head and King of the church, is to possess the Gentiles, proves that the inheritance is to be spiritual. He is the seed, the apostle informs us, to whom chiefly the promise was made, and in whom all the families of the earth are to be blessed. He has had 'the heathen given to him for an inheritance, and the uttermost parts of the earth for a possession.' It is he who is to subdue and to rule the nations as his property. The possession of the world, then, or the dominion over the nations, is nothing else than the kingdom of Christ, or his governing the nations and making men blessed. But the kingdom of Christ is spiritual. It disclaims all force, oppression, and servitude. It is a reign of truth and love, founded on conviction and faith. It is the homage of the heart which Christ requires, and the blessings which he communicates are spiritual and saving. Hence he is described not only as the heir and the King of the Gentile nations, but as their Teacher and Saviour,—'a light to lighten the Gentiles,' and God's 'salvation to the end of the earth.' All nations are to trust in his name, glory in him as their Lord, and serve and obey him as their king; and when his gospel shall everywhere be proclaimed, when his laws shall control all classes of men, and when he shall reign over an obedient and delighted world, then shall all the nations be fully possessed as the inheritance of the spiritual seed of Abraham.

Thus we have shown that the heathen nations themselves are the great benefit held out in the promise of which we have been speaking, and that the inheritance of the world, in regard to which the spiritual seed of Abraham are heirs, just means that the Gentiles shall be brought into the fellowship of the church, and be made to share in all the spiritual blessings of Abraham, and act on those principles

which ruled his conduct as the father of believers. We come now to speak of

IV. The obligation which the promised possession of the Gentile nations lays upon the church to seek their evangelization. The claim which the church has to these nations is that of property. It is founded on the promise and the grant of God. The Lord who made these nations has given them to his Son, and through him to the church; and he says to his believing people, even when they are few in number, as he said to Abraham, Lift up your eyes and look eastwards and westwards, northwards and southwards; all these nations are thine: arise and possess them. The claim to property is one of the strongest that can be imagined, and every man is bound to assert and to vindicate it; all law and justice warrant him in doing so. Would any one be justified in living in a miserable hovel, and seeing his family in destitution and wretchedness, who had a legal claim to an extensive and valuable estate? Such conduct would be universally condemned. And yet this is exactly what a non-missionary church does. It has a claim, given by God himself, to an inheritance which exceeds in worth all the silver, the gold, the gems, and the land of earth. Oh, there is nothing to a spiritual eye, that sees the value of Christ's salvation, so attractive, so interesting, and so grand as this heritage of the church! It embraces one thousand millions of immortal beings, each of whom is more valuable than this material world. And three-fourths of these millions are existing in a state of spiritual darkness and destitution, sunk in the deepest and most debasing superstitions, and cruelly ruled over by him who has been a liar and a murderer from the beginning. How, then, can the church do its duty to God, who gave these millions to its charge, or to the millions themselves, unless it do what

it can to have them brought into the communion of the gospel? Indolence here, as the fate of the man who hid his talent in the earth shows, is terrible sin. It has in all ages been regarded as an imperative duty to maintain and to defend the right which any people has to its property. This was the right on which the wars of Joshua proceeded. The Lord had given a grant of the land of Canaan to his people, and the duty of all the males in Israel was to arm themselves, and, under the leadership of him who had showed himself to Joshua as the Captain of the Lord's host, to go forth to battle, and to gain in actual possession that which had been held out in promise. This was the great work of that age, that which God enjoined, which was binding on every full-grown man, and which in reality continued to be the work and the duty of the church till it was completed by the victories of David. It was a claim to property also that led Jephthah the Gileadite to go to war with the children of Ammon. That people invaded and seized the country which lay between the Arnon and the Jabbok, the Jordan and the wilderness, which had been given to the tribes of Reuben and Gad, and which they had possessed for three hundred years; and in the recovery of this country Jephthah felt that he could rely on the Lord, as doing a just thing. He did so, and was successful. It was on a claim to property that the late war in India was based. We were fighting for that which was our own. In that war the deepest sympathies of Christians were called forth; they felt that they could legitimately pray for its success, and hence ultimate victory was hailed with special gladness. It was a claim to property, too, which produced the recent Abyssinian war. Those that were held in bondage by a remorseless tyrant were our countrymen, and when the tidings of their rescue,

achieved by the gallant conduct of our soldiers, reached this land, every heart was thankful. And yet these great events, which find a place in history, effected merely deliverances that were material and temporal. But here are the nations of the world, reckoning their successive generations almost innumerable, committed to the church as its property, with the command to instruct them and to bring them under the influence of the gospel. And if the church neglect this trust, it is impossible to exaggerate the degree of guilt that will be contracted. The promise and the grant of God, the injunction to provide for the spiritual and eternal welfare of these millions, and the very means of salvation that have been bestowed on the church for this end, all inculcate active missionary labour. These heathen nations are not merely our neighbours, whom the law of God charges us to love as we love ourselves, but they are, by the promise of God of which we have been speaking, set before us as those that should be made by us our fellow church-members. And what will any one who professes to be a son and an heir of Abraham say to God in the great day if he remain unconcerned about the state of these nations? 'If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain,'—that is the condition of these heathen nations;—'if thou sayest, Behold, we knew it not,'—and none can say that in this age of missionary intelligence,—'doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall he not render to every man according to his works?'

Again, think of the vast magnitude of the benefit held out in this promise,—the spiritual possession of all the nations of the earth. Reckoning the population of the globe at one thousand millions, it has been customary to

state that, irrespective of Mohammedans, who are supposed to number one hundred millions, there are six hundred and thirty millions of heathens who have never heard the sound of the blessed gospel. This is an awful thought: six hundred and thirty millions of immortal beings existing in utter destitution of the means of grace! You could get a child who has just begun to speak to utter the statement, There are six hundred and thirty millions of heathen, and yet the loftiest seraph cannot grasp its import. In speaking on this topic I have been accustomed, when explaining the missionary map of the world, to employ two similes which in some degree help us to realize what it includes. The first is this: Suppose a heap of small stones, numbering six hundred and thirty millions, each of which represents a heathen; and suppose a youth, ten years of age, were set to throw these stones aside at the rate of twenty a minute or twelve hundred an hour, and were to work ten hours a day and six days a week, would the heap be exhausted when he had laboured for seventy years, and had reached the age of eighty? Oh, no; it would not be half done. All that he would have handled would be only two hundred and sixty-two millions. But we must bear in mind that in thirty years, which are a generation, these six hundred and thirty millions will have passed away, and be replaced by another six hundred and thirty millions. In order, therefore, that the stones may be cast aside as rapidly as the heathen disappear from earth, it would require five and a half persons throwing the stones aside at the rate of one hundred and ten a minute, ten hours each day, and six days a week. Now, I ask, where is the person who has a Christian heart, and who knows the value of souls, that could stand and witness the process? As he said to himself, as the one hundred and ten stones were

flung away every minute, to be continued for ten hours every working day, There are one hundred and ten souls gone beyond the reach of the means of grace, the scene would become absolutely overpowering. No man could endure it. The other simile is this: Suppose a precipice, at the foot of which the deep ocean is flowing, and suppose a procession, consisting of men, women, and children, moving on night and day, two abreast, and at the rate of two miles an hour; and suppose that when they reached the precipice they threw themselves over, and were engulfed in the devouring waters; and suppose that you inhabited a cottage near that precipice, and heard the ceaseless scream, and shriek, and loud agony of those perishing amid the billows, could you dwell in that house? Would it be possible for you to remain quiet? Would you not rush forth and endeavour to rouse the neighbourhood, to prevent these persons from destroying themselves? And yet that is what is going on in the heathen world. That dismal procession represents, with almost complete exactitude, the speed at which the heathen are passing away. They are night and day, in a continuous procession, falling over the great precipice of death into that world where Christ is not preached, and where there is no change of state. Oh, when we think of these things, when we bring them home to our minds in something like their reality, and when we consider that all these millions have been given by God to us as our property, is there any language that can be employed to awaken the church to a due sense of obligation that deserves to be called too strong? Should the Holy Spirit set the case before us in its just and impressive importance, and give us an adequate view of the magnitude of the charge with which God has entrusted us, we would regard no effort too great, no sacrifice too costly, and no peril too

formidable, provided that we could rescue any of these souls from the power of spiritual and eternal death.

The promise of the heirship of the world, which in this lecture we have tried to explain and illustrate, warrants us to cherish the most delightful anticipations with regard to the future destiny of the church. How unlikely did it seem that the literal seed of Abraham would, according to the divine promise, possess the land of Canaan, when that patriarch dwelt as a stranger in it, and had to purchase for his family a burying-place, and when Jacob and his family were compelled by a grinding famine to go down to Egypt, and were there reduced to bitter servitude ; and yet the promise was in due season fulfilled to the letter. And so will it be with respect to the heirship of the world. The church in our day occupies but a small portion of the allotted inheritance, but its members will grow in number and in influence. The Lord will come when his people earnestly invite him and wait for him, and will vindicate his own claim and that of his church to the possession of the nations and the empire of the earth. ‘Come,’ said the late eloquent Dr. Mason of New York, ‘let us ascend the hill of God, and, guided by the torch of the skies, let us look through the surrounding gloom to the glories that lie beyond ! See ! an angel flies through the midst of heaven, having the everlasting gospel to preach to every nation, and kindred, and tongue, and people. The standard of Shiloh is reared ; his banner waves on high ; the great trumpet is blown ; the nations hear, and gather unto him. From the east and from the west, from the north and from the south, they press into the kingdom. On the one hand is the plundering Arab, and on the other the pitiless savage. Here are the frozen children of the pole ; there the sable tribes of Afric ; and yonder the long disinherited Jew steals

silently to the Messiah, weeping as he goes. Hark! the din of arms and the tumult of battle cease, discord and war retreat back to hell, and again the hymn of angels is heard below, "Glory to God in the highest, on earth peace, and good-will towards men;" and the redeemed of the Lord raise the responsive song, "Now is come salvation, and strength, and the kingdom of our Lord, and the power of his Christ."'¹ The saints under him shall rule, and their long reign shall be one of freedom, holiness, and joy. And when the earth and all its works shall have been burnt up, the same great promise assures us that a new heaven and a new earth shall be provided for all the sons and the heirs of God, and that in that beautiful and blessed world they shall, in the highest sense, possess the converted nations, as, with them as their everlasting companions, they shall enjoy the purest, the sweetest, and the most satisfying communion.

¹ Sermon on Isaiah xxv. 6, 7.

LECTURE VIII.

THE OBLIGATIONS WHICH REST ON INDIVIDUALS TO SEEK THE EVANGELIZATION OF THE WORLD.

THESE lectures are not intended merely for those students who purpose going to the foreign field. Their object is to show the claims of mission work, both home and foreign, and that the church is in its very nature and according to divine appointment a diffusive and outspreading institution. All the avowed followers of Christ have a personal interest in the subject. This is specially the case with those who are aspiring to the office of the sacred ministry ; and it is of the utmost importance that they be all deeply imbued with a missionary spirit. No greater benefit can be enjoyed by any church than to have as its public teachers men who take a warm interest in mission work, and who are anxiously solicitous for the enlargement of Christ's kingdom. A vitally active church is potent in all its movements. Now, the statements of Scripture, as well as experience, prove that the prosperity of Christ's cause abroad depends in no small measure upon the piety, the prayerfulness, and the benevolence of the church at home : a healthful heart-circulation pulsates vigorously in the farthest extremities. And this zealous church action will be marked or otherwise, just as our pulpits are filled by men who have an abiding sense of the obliga-

tions under which they lie to do what they can to have Christ's gospel preached to every creature. My official position for so many years as foreign mission secretary, and the visits which during that time I paid to many places, gave me fitting opportunities for observing the state of matters, and I often said that I scarcely knew a congregation, favoured with a minister who took an active part in mission work, that was not prosperous. The connection between the state of the home church and the success of missions is most intimate. I have long seen and felt this; and hence I said in the great Missionary Conference that was held in Liverpool in 1860, 'There is not in the Word of God an intimation of very rapid success in the extension of the gospel that is not preceded by an account of the revival of religion in the home church; and on the other hand, there is not, as far as I have been able to ascertain, a statement of the revival of the church of God—of the manifestation of his gracious presence and of the outpouring of his Spirit—that is not succeeded by an account of the rapid success of the gospel. Now, if this be so, how are we to get success abroad? We must begin at home. We must get our own hearts warmed. We must plead with God with the urgency of Jacob for the conversion of the heathen. I am satisfied that if the home churches were to realize their responsibility—were to cry to God and to give him no rest upon this point, we would soon hear of the most glorious results in all parts of the earth.' I may confirm these words then uttered by the fact that the prophet Isaiah, in the sixty-second chapter, connects the signal enlargement of the church there described with God's having set upon the walls of Jerusalem watchmen, who never hold their peace day nor night, and who are joined with the members of the church in 'not keeping silence

and giving him no rest, till he establish and till he make Jerusalem a praise in the earth.' And it is easy to see how it should be so. Such ministers inculcate Christ's wide claims, and their teaching expands the views of their people, renders them in the best sense citizens of the world, fosters a spirit of earnest prayer for all classes of men, and excites and strengthens Christian liberality. They are thus the best friends of the foreign missionary, for, to adopt the figure of Carey, they hold the ropes whilst he goes down into the pit, and in the same degree as they advance the cause abroad do they promote the work of Christ at home. I may therefore be permitted to state that all the students—those who are to labour at home and those who are to go abroad—have a real interest in the subjects of these lectures ; and I shall regard the labour which I have expended in their preparation as more than repaid if I shall succeed, by the divine blessing, in making those whom I have the privilege of addressing see and feel that this is indeed a great and blessed work, and that it is a special favour to be allowed to take part in it in any form. With these remarks I come now to speak of the obligations which rest on individual Christians to labour for the spread of the gospel ; and

1. The command of Christ comes with a distinct voice to each member of the church. We have looked at the command of Christ as bearing on the whole church as an associated body ; and we are now to view it as speaking to each member, for divine precepts are the source of all duty. The obligation which a divine command imposes is in its very nature personal. The language, as you are aware, of the ten commandments given at Sinai is singular and personal ; it is, *thou* shalt do this, and *thou* shalt not do that. Each individual is addressed, and is placed under the sweep of the precept. And though the parting command of Christ,

spoken as it was to his disciples, employs the plural and not the singular pronoun,—Go *ye* into all the world and preach the gospel to every creature,—yet, coming from a divine person, it binds each individual as strongly as if it had been given to him personally and alone. Indeed, it is the nature of all law to recognise individuality. There is no such thing here as escaping in a crowd. The bond which unites each one to God is immediate and direct. None can call Christ Master and Lord, and put this obligation away from himself. He must look at it carefully, and consider what he is to do in order to obey it. Like the atmosphere which he breathes, it stands around him, and presses on him night and day, and out from its girding circle he cannot go. And it is no matter to him what others may do. The command of God, and not their conduct, is his rule of action. It is its voice that he must hear. Christ says to every one, as he did to Peter when that disciple asked what John was to do, ‘What is that to thee? follow thou me.’ In looking at the command, no member of the church can fail to perceive that it calls him to aid in having the gospel preached to every creature, and that it lays on him the duty of praying daily for the success of missions, labouring as he has opportunity for their advancement, and contributing of his substance as the Lord has prospered him for their support. These are things which all may do, which all should do; and unless these things be done by each member, there must be sinful neglect of duty before the Lord. But the form in which we are to take a share in mission work will depend upon our means and opportunities, and hence the question, Shall I go abroad as a missionary? must be decided by circumstances. The obligation to spread the gospel abides on all; and whether we are to do this at home or abroad demands consideration, and it does so particularly from

students of theology. As was stated in a former lecture, our church is by its constitution a missionary church ; and our Synod holds, what is plainly the doctrine of Scripture, that as the range of the Christian ministry is the world, so every one who asks to have a part in this ministry is to be understood as making his offer of service as wide as the field. The words of the Synod are : ' Seeing, as is declared in the Basis of Union, one of the principal duties of the church in its organized form is to propagate the gospel over the world, presbyteries are recommended to direct the attention of the students, both on entering the Theological Hall and on receiving licence, to the claims of foreign missions as well as of the churches at home upon those who have devoted themselves to the service of Christ in the gospel, and to state that they are expected to hold themselves open to exercise their gifts in either field.' ¹ The student does not say when he enters the Hall, I wish to be a minister of the home church, or, I wish to preach the gospel to the heathen ; but he says, I wish to be a minister of the Lord Jesus Christ, and to preach that gospel which is a gospel for the world. I wish to become a public servant of him to whom all nations have been given, and to aid in the great enterprise of inducing them to recognise his claims. There is thus, according to the view of the Synod, embraced in the very offer of the student a promise that he shall be ready to occupy any part in the wide field to which duty shall obviously call him. He says : I see that the field for labour is the world ; I acknowledge the authority of Christ, who enjoins the gospel's being preached to every creature, and I hold myself, as a good soldier of Jesus Christ, prepared to consider the claims which any part of the field may present. This is all that the decision of the Synod asks ;

¹ *Rules of Procedure*, ch. ix. sec. vi. 1 (1).

and if the student or preacher, having examined the claims of the home and foreign fields, shall go a step further, and feel that his disposition of mind, his peculiar habits and attainments, his physical constitution, and the circumstances in which he is placed, coincide with the urgent calls that are coming from foreign lands, and appear plainly, so far as he can judge, to open the path for him to go thither, then manifestly it is his duty to do so. The command of Christ binds him to do what he can to spread the gospel, and all the consideration which he has been able to give to the subject terminates in the conviction that the form in which he is to obey this command is by personal service in the foreign field. The late Rev. William Swan, for years a missionary in Siberia, says in his *Letters on Missions*, when speaking of the 'choice of a missionary life : ' ' If you have reason to conclude that the command to go and preach the gospel is imperative upon you as an individual, it is then with you a simple question of obedience to God. You must acknowledge his authority by yielding obedience to his command, otherwise you are self-condemned as a transgressor. I speak not of the means of ascertaining your call ; but supposing that point to be settled, and that you are satisfied in your own mind that it is your *duty* to embark personally in the missionary cause, you cannot refuse to act on the conviction without forfeiting your title to the character of one who is " following the Lord fully " (Letter ii. p. 17). This is the view of duty which I believe gained all the distinguished men whose names shine so brightly on the roll of missions. But the examination which the Synod expects each one to make must be solemn and prayerful ; and if it be properly done, the Lord will guide him to a right decision, and place him in that station where he may with most effect discharge his ministry. But if any one

shall be persuaded that in his case the home ministry has superior claims, he does not depart from Christ's command. He decides only that the form in which he is called to obey it is by preaching the gospel to his fellow-countrymen ; and in doing so he will keep this command ever before him, and both by precept and by example labour assiduously to prevail upon all over whom he has influence to exert themselves, according to their means and opportunities, in the promotion of mission work at home, and in the furtherance of the gospel in foreign lands.

2. The active and outgoing nature of divine grace. Missionary work is just developed piety, or piety in exercise. It has in it nothing that is peculiar except the form of work which it assumes ; it is a part of vital godliness. True piety consists in love to God and love to man ; and wherever that exists, it will manifest itself in active exertions for the honour of God and the good of men, and the particular course in which it will flow will depend upon what is the special public work of the age to which the Lord is obviously calling his people. Piety led the people of Israel to contribute for the erection of the tabernacle in the wilderness ; and down through their history of more than a thousand years it was shown in observing and keeping pure the ordinances which the Lord had given to them. More than a century ago piety was displayed by our forefathers in this land in contending for the purity of the doctrine, the discipline, and the government of the church, and that duty they faithfully discharged. But in our day, when the very atmosphere may be said to be full of voices urging missionary and benevolent service, there cannot be a doubt that the great public duty which genuine piety will recognise is to labour for the support and the extension of the gospel. And the more vigorous the piety is, the

greater will be the efforts which it will prompt its possessor to make. Every truly pious man is, therefore, from his nature and constitution a missionary, whose vocation it is to diffuse the truth. 'Let your light,' said Christ, 'so shine before men that they may see your good works, and glorify your Father who is in heaven.' There is reason to fear that in this matter Scotchmen fail. They are naturally reticent, and little disposed to unfold their religious feelings; and hence, speaking generally, they seldom act the part of missionaries for Christ beyond the circle of their own families. It is otherwise in many parts of the Continent, especially in France and in Belgium. The people there are more lively and outspoken, their feelings excite their words, and no sooner have they received the knowledge of saving truth themselves than they hasten to make it known; and so it is that, according to the reports of the evangelical churches, the common members are efficient agents in home mission work. This feature of individual exertion was very prominent in the first age of the gospel. It is one of the earliest modes of action which the Holy Ghost notes. When Andrew found Christ, he brought to him his brother Peter; when Jesus called Philip, the latter invited his friend Nathanael; and when the woman of Sychar met with the Saviour, she made known the glad tidings to her neighbours, and urged them to come to him. Thus, at the very beginning of the gospel history, you have piety operating through the ties of kindred, friendship, and citizenship in enlarging the church. And a few years afterwards we see men going everywhere preaching the Lord Jesus, and the gospel sounding forth from every Christian church. And this sort of personal teaching is to continue till the promised glory of the church be fully realized; for it is now, in this time of active preparation, that 'every man is to teach

his neighbour, and every man his brother, saying, Know the Lord.' Grace cannot be put into the heart, and operate there, without manifesting itself in outward Christian deeds. This is its native tendency. 'The water,' said Christ, 'that I shall give him shall be in him a well of water springing up to everlasting life.' Just as the clear fountain up on the mountain side wells up and overflows, its course marked by a belt of green verdure, till, mingling with kindred streams, it flows on to the great ocean, carrying ships upon its bosom, and producing everywhere fertility, beauty, and abundance,—so grace in the heart manifests itself in deeds of Christian beneficence, which increase in number and in volume till eternity be reached. In support of this view we can appeal to experience. What are the prevalent emotions of the new convert, whose eyes have been opened to behold the wonders of the light and life into which he has been brought? Is it not invariably the case that his soul pants for the conversion of others? He would have all men to find Christ, as he has done. With a heart glowing with love to Christ, and full of the new joys which he experiences, he thinks, like young Melancthon, that he can persuade every one to embrace the Saviour. His feelings go out to his relatives, his neighbours, his countrymen, the world. As Jonathan Edwards says of a convert in his work on *Revivals*: 'She longed to have the whole world saved; she wanted, as it were, to pull them all to her; she could not bear to have one lost' (p. 133). Oh, what an expansion of heart is there! Nothing is too wide or too large for it. Christ is seen to be worthy of universal homage, and therefore there is nothing which the new convert is not prepared to suffer and to do for him to whom he owes the salvation of his soul. Now, it is obvious that if this state of mind be realized by the student, the preacher,

or the minister, the strongest desires will be excited for the conversion of sinners, and these desires will go to the very ends of the earth and dictate labours for others. The office of the gospel ministry is seen to be the vocation that best suits such desires, as it is wholly taken up with commending Christ to perishing men. It is for this reason that revivals of religion, both in this country and in America, have yielded large supplies of young men both for the home churches and the foreign field. This fact is stated in several of those letters from distinguished men that form the very valuable appendix to Dr. Sprague's volume on *Revivals*, a very instructive book. One minister, Dr. M'Dowell of New Jersey, says: 'A number of the converts have become ministers of the gospel. In looking over the list, I find the names of twelve who have since entered the ministry, . . . and nine more are now in the different stages of education preparatory to the gospel ministry.' And Dr. Day, president of Yale College, referring to a revival which had appeared among the students, says: 'Numbers have gone to bless the churches and our public councils with their labours and their influence, to give instruction to the tribes of the wilderness, and to carry the light of salvation to the isles of the sea and the idolatrous nations of Asia.'

3. The nature of true devotedness to Christ. I have long felt that this lies at the basis of all willing service, and that if any one see and realize what scriptural devotedness means, there will be an end of the objections and difficulties which persons are so ready to allege against taking a part in work for Christ. Now, what is scriptural devotedness to the Lord? It is the complete and cordial surrender of ourselves and all that we are and have to the Lord Jesus Christ; and from the moment that we make it, our language is: 'We are not our own; we are the Lord's servants, and

we are bound to glorify him in our bodies and in our souls, which are his.' That all this is implied in dedication is obvious from the words of Christ: 'If any man will come after me, let him deny himself and take up his cross daily, and follow me,'—words which show that the course of the Christian begins in self-denial, is characterized to the last by self-denial, and that the man who follows it keeps his eye on Christ, and is ready to undergo any sacrifice or any suffering that may arise in his path, provided that he may win Christ and be found in the end where he is. It is the claims of Christ alone that he regards. He sees his footsteps, he hears his voice, and he seeks his glory. Love attracts and constrains; an influence comes from Christ's cross which makes his service and his burden pleasant. Selfish and worldly objects, ease and pleasure, do not affect him; he feels himself undeserving of God's favour, and that it is to divine grace alone that he is indebted for the good that is in prospect; and as all that is true, and saving, and blissful is associated with Christ, and can be had only in union with him, there are no enemies and no dangers that can induce him to go back or turn aside. It is the Lord's will and not his own, the Lord's name and not his own, the Lord's honour and not his own aggrandisement, which he is anxious to obey and to promote. He carries the cross on his shoulder,—a martyr in intention,—ready at the call of duty and in the cause of his divine Master to set it down at any step and to suffer on it. This is the demand which the Lord makes of all his followers; and he makes it at the outset, that there may be no mistake nor misunderstanding afterwards. 'I have resolved to place myself in the hands of the Almighty, that he may guide me whither it is his good pleasure that I should go. I see well enough that I am destined to pass this life in misery and labour; with

which I am well content, since it thus pleases the Omnipotent, for I know that I have merited still greater chastisement. I only implore him graciously to send me strength to endure with patience.'¹ These noble words were uttered in a season of crowding trials by William, Prince of Orange, the founder of the free Dutch Republic, one of the greatest men that Europe ever saw. This idea of thorough devotedness, as lying at the foundation of all willing service, is strikingly exhibited in the conduct of the members of the churches of Macedonia. Paul speaks in strong terms of the remarkable liberality which these believing Macedonians had, in the midst of their own poverty, manifested for the relief of the poor saints in Judea; says that it was up to their ability, and even beyond it; and specifies this fact as a proof of the grace of God that had been bestowed upon them. And then he states that this grace had come to them in consequence of the special consecration which they had made of themselves to the Lord and to his service. 'They first,' he says, 'gave their own selves to the Lord.' They gave themselves, their souls, their bodies, and all that they had, and from that time their entire aim was to do whatever God should enjoin; and hence the apostle adds that the second step was, they gave themselves unto us 'according to the will of God.' They came to the apostles and said, We have given ourselves away in solemn covenant to God, we have placed ourselves at his disposal, and there is nothing that lies within our power that we are not prepared to do for him; tell us, therefore, what God's will is, and what he requires of us, and, in reliance on his promised aid, we will endeavour cordially to do it. The celebrated John Howe, in his noble sermon on 'Self-Dedication,' founded on Rom. xii. 1,—'I beseech you therefore, brethren, by the mercies

¹ Motley's *Rise of the Dutch Republic*, pp. 408, 409.

of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service,'—explains self-dedication as the giving of ourselves to the Lord, and along with this the surrender to him of all that we have, and subjoins the following classical illustration:—"In that mentioned form of surrender in Livy, when Egerius, on the Romans' part, had inquired, "Are you the ambassadors sent by the people of Collatia that you may yield up yourselves and the Collatine people?" And it was answered, "We are." And it was again asked, "Are the Collatine people in their own power?" and answered, "They are." It is further inquired, "Do you deliver up yourselves, the people of Collatia, your city, your fields, your water, your bounds, your temples, your utensils, all things that are yours, both divine and human, into mine and the people of Rome's power?" They say, "We deliver up all." And he answers, "So I receive you." So, adds Howe, 'do they who deliver up themselves to God—much more all that they call theirs.' This true devotedness to Christ seems to me to be that which distinguishes between real and superficial religion; between the man who is a new creature, and the man who is little better than a formalist; between him who is seeking to serve himself, and him who is serving the Lord Jesus. And did it prevail in the church, all its members would gladly undertake offered service; they would be 'zealous of good works,' and there would not be seen the hesitancy and backwardness—the fruit of little faith and cold hearts—which ministers have so often to deplore. And in that case the ranks of the ministerial and missionary office would be amply filled. Young men, rich in gifts, and whom grace had made large-hearted, would account labour for Christ a privilege, would covet distinction in usefulness, and would seek prominent positions with an ardour greater even than

that with which the men of this world labour to climb and to occupy the high places of society. This is proved by the teaching of Scripture. It is an instructive circumstance that in the whole of the New Testament narrative there is no mention made of the want of public teachers. Nay, there is not even a call for them. This is very remarkable. That was the age, in so far as Christ's religion was concerned, of reproach, persecution, imprisonment, and premature death. It was opposed by the combined powers of superstition, idolatry, philosophy, and imperial force. There was nothing of an outward character that could, in these circumstances, clothe the ministerial office with attraction, or induce men to act as the messengers of Christ. And yet persons crowded forward in such numbers, were so willing to fill up vacant places, and to be 'baptized for the dead,' that the apostle had to issue a caution as to too suddenly accepting and ordaining them. 'Lay hands,' he said, 'suddenly on no man.' And it has been happily remarked by a late missionary to India, 'The stay-at-home objections to missions, which are so abundant now, are not to be found in all the New Testament; nor could they find room to stand alongside the practical contradiction which they receive from the conduct of all of Christ's servants as related in that book.'¹ How shall we account for this readiness to assume the ministerial and missionary office? There seems to be no explanation except this, the strong religious feelings with which the converts were then actuated. They had been rescued either from lifeless Judaism or from hopeless heathenism. Their hearts were filled with holy joy and with exuberant love to Christ, and they regarded the claims of public service in the gospel not only as

¹ *Chapters on Missions*, by the Rev. Henry M. Fox, B.A., late Church missionary at Masulipatam.

paramount, but blissful. What terrors had that violence which could only kill the body to men 'who were waiting for the Lord from heaven?' Christ was to them all in all. They lived in his presence, they shone with his light, and they wished to impart to others that which they themselves had so largely received. I have dwelt on this point with solicitude, because I am persuaded that it is vitally important, and that if we had a baptism from above we would soon get rid of the frigid artificialities which have gathered around the profession of Christianity, would see nothing before us but the work which it is given us to do, and would, like Christ himself, feel 'straitened' till it should be accomplished. And

4. The great encouragements which are held out to those who faithfully perform public service for Christ. The Lord is very gracious and benignant. He delights in conferring gifts and rewards. He asks none to serve him in vain. He never reaps where he has not sowed, nor gathers where he has not strawed. When he invites us to work for him, he presents the greatest possible inducements; and the largeness and the value of these bear always a proportion to the magnitude and the difficulty of the service. The soldier whose breast is covered with decorations, and whose brow wears a coronet, is marked by many scars, the memorials of campaigns crowded with suffering and danger. And so is it in the service of Christ. The recompense will be according to the work. Everywhere present, and with his eye constantly on all, there is not one in any part or in any land that escapes the notice of Christ, or that will not obtain from him 'a reward corresponding to his labour.' Let us look here at the grandeur of the work itself. It exalts and honours the worker. It is to co-operate with God in saving immortal souls; and, compared with this

work, every other enterprise is low and small. The distinguishing characteristic of our world is, that it is the place where God is administering a scheme of mercy. Take away the gospel, and what would earth be? A scene of guilt, misery, and ruin—a place of unbroken darkness and despair—the abode of devils and lost men. But God is disclosing in it his great purpose of grace, and is by divinely appointed means gathering a chosen people out of it; and it is for this end that he exercises forbearance, that Christ reigns, that the Holy Ghost dwells here, and that the blessed angels hover around us; for when this purpose has been fully executed, the earth and all that it contains shall be cast aside. And, connected with this state of things, the chief object of every man—the one thing needful in his case—that which gives all its value to time—should be to gain an interest in this dispensed grace, and thus to acquire meetness for a changeless eternity. All other objects and pursuits are but means of temporary support—things of earth, intended to sustain us whilst we are working out the salvation of the soul. This is the view which God himself gives, for he says, ‘Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord who exercise lovingkindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord’ (Jer. ix. 23, 24). It is obvious, then, that those who are called to be workers together with God in the accomplishment of this scheme of mercy,—which is the light and the hope of our world,—whose whole business it is to lead men to Christ and salvation, occupy the most honourable, the most momentous, and the most profitable office that any one can fill. As Aaron went out

from the presence of God, and stood with the steaming censer in his hand between the living and the dead, and stayed the plague, so the ministers of Christ, having received gifts and graces from the Lord, go forth as his messengers, and, with the gospel in their hand, arrest the progress of spiritual death, and draw men to God and to glory. And then this divinely appointed ministry, which in the case of all who discharge its functions is so glorious and so blissful, is pre-eminently so in the case of those who labour among the perishing heathen. They specially resemble him who came from heaven to earth, and who has compassion on the ignorant and on them that are out of the way. Their office has about it a benevolence even greater than that which marks the home ministry. I recollect hearing the late Dr. John Brown, when addressing, more than forty years ago, a meeting of Sabbath-school teachers, say he was persuaded that if an angel were permitted to engage in Sabbath-school instruction, he would not select the children of ordinary church members, but that he would go into the lanes and slums of our great cities, and take as his scholars those for whom no one seemed to be caring. The remark is as applicable to the work of foreign missions. Paul had this view ; for, after a long experience of the privations, the sufferings, and the perils which he had been called to bear, he speaks of it as a signal divine favour that he had been appointed to be a missionary to the heathen. 'To me,' said he, 'who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.' And though all the honours and emoluments of every other situation had been held out to him, I believe that he would have rejected them ; for he said, with noble dignity, 'I magnify mine office.' Again, grace is given according to the severity of the work ; and mission labour,

whether at home or abroad, is in many of its aspects very arduous. It requires great wisdom, long patience, continuous efforts, strong faith, much prayer, and the enduring of many things that are painful to flesh and to blood. All the descriptions of it that are contained in Scripture, in ecclesiastical history, in biography, and in the reports of churches and societies, prove that it is beset with difficulties, and that it tasks the highest energies and the most valuable mental endowments. It has to deal with concrete ignorance, combined and ramified evil habits, obstinate and hardened depravity, and, in the case of the heathen, with customs and traditions, all on the side of evil, that have been accumulating for thousands of years ; so that, looking at the firmly compacted mass of wickedness that the sinful heart and Satan have consolidated, there is no one but must exclaim, Who is sufficient for this work ? But nothing is too hard for God. The Holy Spirit, who works along with the missionary, has divine and creative power—he can quicken, renew, and save ; and all the promises testify that as is the difficulty, so is the succour that will be granted. Still further, there are special joys connected with mission work. There is the joy that springs from the conviction that he is in the way of duty, and that he occupies a post where his services are urgently needed ; there is the joy that comes from the manifested and felt presence of his gracious Saviour ; there is the joy that is experienced in telling wretched idolaters of the great love which induced God to send his Son to die for the guilty and the lost ; and there is the joy that fills all his heart when he sees, as in due time he often sees, sinners brought to Christ and into the communion of the church. These joys, which to a spiritual mind are truly blissful, more than compensate even in this world for all his privations and all his trials. And finally,

there are the crown of glory and the enduring rewards that await him in the future. All that I shall say on this point is in the words of Him who will be the judge in the great day : ' And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.'

It is a very interesting fact that the American Board of Commissioners for Foreign Missions—one of the largest, most energetic, and successful of Missionary Societies—owed its origin to the spontaneous movement and offer of four theological students. These were Adoniram Judson, Samuel Nott, Samuel J. Mills, and Samuel Newell, trained at the seminary of Andover. They presented a paper to the General Association of Massachusetts, stating that 'they had long been impressed with the duty and importance of personally attempting a mission to the heathen, and that they considered themselves as devoted to this work for life, whenever God in his providence shall open the way;' and asking if they were to renounce this object as visionary or impracticable, or if they were to obtain the means for realizing it. The response was the formation of the American Board; and in the first address given to the public, issued in 1811, it was said: 'A new scene with us is now opening. It is ascertained that several young men, of good reputation for piety and talents, under sacred and deep impressions, hold themselves devoted for life to the service of God in the gospel of his Son among the destitute, and are ready to go into any part of the unevangelized world where Providence shall open the door for their missionary labours.' What a series of glorious results have sprung from the noble deed of these young men,—results that will be multiplied in number and in breadth till the close of the millennial age!

And oh, it is scarcely possible to conceive the exciting effect that would be produced upon our church, or the copious manner in which its sympathies, its prayers, and its contributions would be called forth, were young men to come forward in growing numbers, and to say to the Mission Board, We have devoted ourselves for life to mission work, and we wish to be sent to the heathen.

You are all looking forward to the public service of Christ in the gospel ; you have entered on an honourable course ; and it is a praiseworthy ambition, seeing that we have but one life to lead in this world, to occupy in that one life the place of greatest usefulness. I have been frequently affected by the thought, that as Christ showed his love for us by suffering, so it is only in this world that we can in a like manner show our love for him. In heaven we cannot do this, for all there will be ecstasy and glory. Even, then, though the life of the foreign missionary were to involve more suffering than that of the home minister, this consideration would keep us from rejecting it. But after my long correspondence with those in distant lands, I do not believe that the balance of personal happiness is against the foreign missionary. He may have more physical pain and discomfort, more numerous touches of disease, and fewer of the pleasures of civilised and Christian intercourse, but, as was said a little ago, he has greater grace and greater joys, more frequent manifestations of Christ's face and love, and can anticipate that he will through eternity join with a fulness of joy which the home minister will never know in the song, 'Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.' I confirm what has been said by the testimony of the Rev. H. M. Waddell, our noble pioneer Calabar missionary, who, after twenty-nine years' service in Jamaica

and in West Africa, thus wrote: 'Those who have spent their lives in the service testify to its excellence and their happiness. They say that while they could wish for grace to do the work better, they could wish for no better work to do, nothing more worthy of their life's labour. Young brethren in Christ, filled with love to God and man, and noble desires to do something great and good in the world, might clap their hands for joy that they were born in such an age as this, when the whole earth is about to become the kingdom of God, and when they may write their names not only on the pages of its history more durably than on brass or marble, but in letters of love in the hearts of myriads of immortal beings. Let them reflect that the command is still binding, "Go into all the world, and preach the gospel to every creature;" and that the promise is still sure, "Lo, I am with you alway, even till the end of the world."' ¹

¹ *Twenty-nine Years in the West Indies and in Central Africa*, p. 660.

LECTURE IX.

THE WORK TO BE DONE AMONG THE HEATHEN.

THE third subject that falls to be considered in our course of lectures is, 'The Work to be done among the Heathen.' But before proceeding to discuss this topic, it will be proper to advert briefly to what the Scriptures say with regard to the state and the character of the heathen. Various notices bearing on this point occur in different parts of the Word of God,—such as, that the heathen are in darkness; that they are ruled by Satan; that they sacrifice to devils; that they are the children of disobedience, serving the lusts of the flesh and of the mind; and that they are far from God, without Christ and without hope. But, in addition to these notices, we have two formal descriptions of their state and character given by Paul, the apostle of the Gentiles. The first of these is contained in the first chapter of the Epistle to the Romans. It is a very dark and dismal picture of human depravity that is there drawn, and yet classic authorities might be adduced, and have indeed been adduced, proving that all its features, even the most repulsive, marked the conduct of the Greeks and the Romans, the most enlightened and civilised peoples of the ancient world. The apostle asserts that, as the knowledge of the true God was attainable, being manifestly written on his works, and as conscience—

that man in the breast, as Adam Smith called it, that speaks of right and wrong—was to a certain extent in operation, the heathen acted voluntarily in yielding themselves up to idolatry and to all forms of wickedness, and were therefore chargeable with deep guilt in the divine sight. ‘The wrath of God,’ says he, ‘is revealed from heaven against all ungodliness and unrighteousness of men; because that which may be known of God is manifest to them, for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.’ They refused to read the obvious marks of divinity which God had stamped on his works. In the pride and vanity of their minds they turned away from these,—just as many in our day are, under similar influences, turning away from the written revelation of the divine will,—and formed religious schemes accordant with their sinful propensities. ‘The world in its wisdom knew not God;’ or, as the apostle here intimates, ‘Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and to creeping things.’ Abusing thus the light which shone from the volume of nature and of conscience, the Lord withheld his restraining grace, and permitted them to work out their own devices: ‘Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the

creature more than the Creator, who is blessed for ever.' Thus righteously abandoned by God, the native depravity of the human heart, growing in power, broke out in 'vile affections,' which demanded gratification in multitudinous forms of evil,—forms which culminated in the sin of Sodom, a vice practised by Alexander the Great, by many of highest rank in the Roman state, and which is mentioned without a blush in one of the Eclogues of the gentle Virgil. The process of pollution, like a stream of mud, deepened and festered as it flowed; the moral man became ulcerated, and the mind reprobate, so that deeds were done which are just a series of the most hateful vices: 'Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful: who, knowing the judgment of God, that they who commit such things are worthy of death, not only do the same, but have pleasure in them that do them.' It will be observed that the main features of this awful description are idolatry, base, low, and irrational—the worship of images made like to corruptible man, to birds, to four-footed beasts, and to creeping things; licentiousness, the foulest and the most debasing, defiling and deadening all right moral feelings; lying and deceitfulness, in regard both to public and to private engagements; malignant and envious feelings, and a cruel disregard of human life; the absence of natural and family affections; and all those intensified by enmity to God—'haters of God;' and that through all, as we have said, there runs the line of willing disobedience: 'When they knew God, they glorified him not as God; they

changed the truth of God into a lie; they did not like to retain God in their knowledge; and though they knew the judgment of God, that they who commit such things are worthy of death, they not only did the same, but had pleasure in them that did them.' Those of you who have read the Satires of Juvenal, especially the sixth and the ninth, know that no part of the apostle's description exceeds the account which the poet there gives of the corrupt manners which prevailed among the upper classes of Rome in the reign of Domitian, and of the fetid licentiousness which frothed even in the imperial palace. The second formal account which Paul gives of the state and character of heathenism is contained in the fourth chapter of the Epistle to the Ephesians. It is addressed to those that were converts, and who doubtless felt that every part of it was true. It is more brief, but it is equally dark and loathsome. 'This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their minds, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness' (17-19). This is the conduct of the heathen, and their state before God consequently is such that to them the future is all dark and hopeless; for in another part of this epistle the apostle declares that 'they are without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope, and without God (*ἀθεοὶ*) in the world.' It is nearly two thousand years since these inspired delineations of heathenism were drawn, and during that long period the moral condition of the nations, left to themselves, has been from age to age becoming more debased.

The glimpses of light that came from tradition have in a great measure been extinguished ; and evil habits have increased in strength, rāmifying and polluting all the parts of society, social and domestic, and, under the influence of Satan, binding the wretched heathen in more painful servitude. Still, so far as my information goes, I do not think that the pictures of modern heathenism which the narratives of missionaries supply, from whatever quarters of the world they have come, exhibit any feature that is not seen in these scriptural passages. Dr. Mullins, in his recent interesting book, *London and Calcutta*, says, when speaking of the natives of India: 'The story has been often told, how Mr. Ward's pundit, reading with him the first chapter of the Romans, declared that the apostle Paul had here exactly described the Hindoos' (p. 52). The roots of the vices and superstitious usages which time has developed are all there. Now, this fact is very important, for two reasons. The first is, that if the missionary, before he leave this country, has duly studied and understands what the Scriptures say about the state and the character of the heathen, he will neither be surprised nor discouraged, as he is apt to be, when he reaches the field of labour, looks on the scenes around him, and finds the condition of the people so repulsive. And the second is, that this fact affords a solid ground for hope. For if the gospel met, overcame, and changed the state of things which the apostle describes, it can and will do so now. It did so then, for the apostle, speaking of 'the fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers, and extortioners,' that abounded in Corinth, perhaps the most dissolute city in the old world, says: 'Such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of

our God.' And therefore we feel assured that the gospel, which is the wisdom of God and the power of God to salvation, will yet cleanse and renovate the nations, and clothe them with the 'beauties of holiness.'

We proceed now to point out shortly the work to be done among the heathen; and be it noted that our object here is not to describe the manner in which the work is to be done, for that will be explained in another part of our course, but to specify distinctly the work itself. And

1. The first part of the work is the imparting of scriptural instruction. This part of the work is very clearly stated in the Scriptures, for our Lord said to his disciples, 'Preach the gospel to every creature;' and the first object to which Paul, according to his instructions, was to attend was, 'to open the eyes of the heathen, and to turn them from darkness to light.' They were in darkness, under the power of darkness, and he was to bring them into the light. And this was what he did in regard to the Ephesian converts; for he said of them, 'Ye were once darkness, but ye are now light in the Lord.' Ignorance of divine things lies at the foundation of all evil; for as belief regulates conduct, should that belief be erroneous, the conduct must be wrong. Now, this portion of the work divides itself into two parts. There is first the removal of false views. It would be well if the minds of the heathen were entirely vacant, destitute of all spiritual and moral ideas. In that case all that the teacher would have to do would be to instruct and to educate. He could begin at once to lay the basis, and to erect a superstructure of correct scriptural knowledge. But the case is far otherwise. The heathen have their systems of religious belief and of duty. They have all a religion of one sort or another. The system which any people practise has been received from their fathers. It is

venerable, hallowed, and potent by its very antiquity. All their feelings, their associations, their relationships, their temporal interests, and their traditions bind them to it. Everything, sacred and national, is on its side. All that they have ever heard, all that is in them and about them, goes to persuade them that their modes of belief and worship are right—that they are safe, perfectly safe, in walking in the steps of their fathers, and doing as they did; and it seems to them an unreasonable thing that strangers, persons from another country, should seek to turn them away from the religion of their ancestors. Now, it is evident that so long as these erroneous views occupy their minds, and remain unchanged, the very first step in the work cannot take place. The light may shine around them, but, as the evangelist says, the darkness will not comprehend it, will not let it in. No ray will impenetrate the deep and solid mass. Darkness broods there, and till God says, Let there be light, there will neither be life nor motion. Or, to change the figure, the missionary will find that he is like a man working in a morass, where all the materials that he casts sink and disappear. But before these views can be done away, the teacher must know what they are, and be able to point out their falseness and their perils. This imposes on him a very important department of preparatory reading and study. He has to make himself familiar with the history of the people to whom he goes, with their national peculiarities, with their philosophies, their mythologies, their traditional superstitions, their religious beliefs, their social customs, and their outstanding characteristics. Till this be done, he is not ‘apt to teach;’ he does not know the disease which he is to cure, and cannot treat it. Now, much of this information is contained in books, and can consequently be gained in this

country, for there are few peoples now of whose character we have not full details. No doubt such knowledge will receive correction from local observation and experience; but if it be fully mastered, the missionary will not be long on the spot ere he thoroughly understand the people whose good he seeks. So useful is such an acquisition, that the missionaries in India testify that the preacher who is acquainted with the philosophy and mythology of the natives can anticipate the leading objections which his hearers will present, and have satisfactory replies ready made. Such knowledge will also prevent the missionary from committing mistakes at the outset, which it may require a considerable time to rectify; for if he arrive at the scene of work, whether in Jamaica, Calabar, Caffraria, or in India, without any special acquaintance with the religious opinions and habits of those among whom he is to labour, and see a state of things so very different from that to which he was accustomed at home, he is sure to let the people perceive and feel his disappointment, and to raise up between him and them a barrier to his usefulness. The confidence of the people is essential to success, and this cannot be gained without a distinct idea of their modes of thinking, feeling, and acting. False views being removed, there is secondly the work of conveying to the mind correct scriptural ideas of God and the way of salvation. The former may be accomplished, and the latter left undone. This is the case especially in India, where an adequate conception of physical geography will overthrow the religious belief of the natives, and set them afloat, as is said to be the case with thousands of young men in Calcutta, on the shoreless sea of scepticism. Here, happily, the missionary is amply provided with materials. The Scriptures supply all the truths which he is to communicate. His theological

training makes him acquainted with these, and the object at which he is to aim is to impart them to his hearers in the clearest and most effective form. It is not philosophy, nor science, nor even the leading elements of social reform, which he is commissioned to inculcate. These he may occasionally have to teach in opposition to their unsound views on such subjects, and he may at times find such things helpful as auxiliaries, for all true knowledge is either directly or more remotely connected; but, as we shall immediately show, the end of his labours is the salvation of the soul, and this can be attained only by the knowledge and the belief of the truth as it is in Jesus. Paul said, 'The Lord sent me to preach the gospel;' and it is the gospel, the glorious gospel of the grace of God, the glad tidings that God has sent to sinful and perishing men, the doctrines respecting Christ as a Saviour, which he is to make known. These are the truths which, blessed by the Spirit, renew, sanctify, and save; and just as it is the part of the farmer to put the seed properly into the soil, and leave it there to the combined action of the rain and the sunshine, so it is the part of the Christian teacher to place in the mind of the hearer the truths of divine revelation, and prayerfully leave them there, as the material on which the divine Spirit will operate for conversion and salvation. And what a blessed vocation is this! The first part of the work, the removal of darkness, is no doubt hard and painful, needing much tact, temper, and patience; but the second part of the work is to stand before the guilty sinner as God's messenger, and to tell him of the love of God in Christ, and of the gracious thoughts which filled the divine mind from all eternity, which God has disclosed in time, and which he desires to be transferred to our minds as our own thoughts, that we may think, feel, and act like him, and

be, as he is, pure and happy. On the doer of this work the Lord looks with special favour and benignity.

2. The second part of the work is the conversion of the heathen. This is the second part of the commission which the Lord gave to Paul, when he said, 'I send thee to the Gentiles, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified, through faith that is in me.' The same thing is pointed out in our Lord's command to his followers to go and 'disciple' all nations. So long as they remain away from God, unchanged in mind and heart, they are unforgiven, cannot be sanctified, are destitute of faith in Christ, and can have no part in the heavenly inheritance. The expression, 'the power of Satan,' from which they are to be turned, is remarkable. It is usual to say that the dominion which Satan exercises over guilty and sinful men is usurped or arrogated,—that to which he has no title. But this does not seem to me to be the view which the Bible gives of it. The word employed here is ἐξουσία, a term which denotes authority, and its use appears to imply that Satan rules wicked men by a granted or allowed authority. And it is observable that the Bible speaks of him as the god of this world and as the prince of this world, and calls sinners his seed and his children. Now, these are titles given to him not by men, but by the Holy Spirit. Men joined him in his revolt against God, chose his service in preference to that of the benignant Creator; and the Lord left them to his dominion, allowing him to rule over them as the executioner of the curse and of death, with the gracious restriction that he would deliver a large portion from his sway. It was guilt that prepared the way for their being given up to his power; they are his lawful captives,

and they cannot be set free till that guilt which is the bond of connection between him and them should be expiated by a satisfactory atonement. Till this was done, no voice could say to his prisoners, Go forth, and to them that are in darkness, Show yourselves. This was stated by Christ himself when the crisis of the world's redemption came. He was manifested to destroy the works of the devil, and he said, just when about to ascend the cross, 'Now is the judgment of this world,'—now is the right to the empire of this world to be decided,—'now shall the prince of this world be cast out; and I, if I be lifted up, will draw all men unto me' (John xii. 31, 32). Yes, when Christ died on the cross, and bore away our guilt, he took from Satan the claim to reign; for he then 'spoiled principalities and powers, and made an open show of them, triumphing over them.' 'Then, indeed,' as the prophet Isaiah says, 'the prey was taken from the mighty, the lawful captive delivered;' or, as the apostle expresses it, 'Through death Christ destroyed him that had the power of death, that is the devil, and delivered them who through fear of death were all their lifetime subject to bondage.' None, therefore, can be turned from the authority of Satan and brought to God till he see and understand the work of Christ, and especially the nature and the efficacy of his atoning death, and receive and rest on him as the Saviour. It is Christ's death, seen by faith and claimed as ours, which bursts the bonds of our servitude and gives us a right to liberty and life. When men thus embrace Christ, and are renewed in the spirit of their minds, they are turned to the Lord, obtain the forgiveness of sins, and have the work of sanctification begun, which it is the object of the means of grace to carry forward and mature. Now, it is plain that this is the grand end which the missionary

has in view. He goes forth to convert and to save men—to rescue them from the power, the authority, and the bondage of Satan, and to bring them to God, to pardon, to holiness, and to eternal life. Here he is to labour with an earnestness amounting to agony till Christ be formed in the hearts of his hearers, the hope of glory. All other efforts are preparatory to this; and if they come short of it, they are lost and in vain. Oh, what a ground of thankfulness is it that God has set so clearly before the missionary the goal which he is to seek to reach, the distinct purpose which he is to strive to achieve! There have been many who have asserted, and there are some in the present day who assert, that you must civilise men before you can evangelize them. But the divine commission contradicts this view. It recognises the gospel as adequate for the salvation of the most degraded. It says, Go and preach this gospel, and turn men from darkness to light, and from the power of Satan unto God. It calls for no intermediate process. And it was thus that the first messengers of Christ acted; for the Scriptures inform us that when certain men preached the Lord Jesus, the hand of the Lord was with them, and a great number believed and turned to the Lord; and that when the gospel came to the Thessalonians,—the men of northern Greece,—they turned to God from idols to serve the living and true God, and to wait for his Son from heaven. Oh, what a glorious object is it which the missionary contemplates! The conversion of a sinner is the most momentous, it may be said, the most wonderful, event that takes place on earth. He then steps from death to life, from guilt to acceptance with God, from bondage to liberty, and from being an heir of hell to the ineffable honour of being a child and an heir of God. This is the only event occurring on earth in which man has a share that causes joy to the holy angels,

They look with silence on the schemes and struggles of statesmen, the plans and theories of philosophers, and even the rise and fall of empires ; but when they see a sinner turned from Satan to God, and his name written in the book of life, all heaven rings with their notes of joy.

3. The third thing to be done is the formation of a native church. The gospel deals with men at first as individuals, but it does not leave its converts isolated ; it forms them into a brotherhood. Christ speaks of his church as a fold. He had, he said, sheep among the Gentiles that did not belong to the Jewish fold, and that these he must bring in, and there shall be one fold. And the apostle says of the Ephesian converts, that they had become 'fellow-citizens with the saints, and were of the household of God,' and that Christ had by his death opened the way for both believing Jews and Gentiles being made one ecclesiastical body. Whether Christ's people are spoken of as the church, a fold, a family, a city, or a kingdom, the idea is social confederation. The agents of evil are banded together, and Christ's will is that his followers be united in society, for union is strength. Yea, the Bible sets forth the magnificent idea that God is in the gospel dispensation gathering up, under Christ the Head, holy angels and redeemed men, things in heaven and things on earth, into one spiritual and glorious society (Eph. i. 10), destined to enjoy for ever the sweetest intercourse and the most exquisite blessedness. The people of Christ have also fraternal immunities and fraternal duties, which require association. They must be guarded against enemies and evil influences ; they must be carefully and continuously instructed ; they must be fed with the spiritual food which the Lord has provided ; and they have offices to discharge towards each other and to the world which can be performed only in a state of society.

Dr. Harris, in his *Great Commission*, treats this subject at great length and with singular power (pp. 24-57)—namely, the beneficial influence which the members of the church are to exercise towards each other and the world around them. The formation of a church calls into action the work of the pastor. He is to care for, watch over, and feed the flock. He baptizes the converts, dispenses to them the Lord's Supper, continues to instruct them, exercises discipline, employs all the means of grace which God has appointed, points out their duties, tells them that they are one in Christ and are to love as brethren, 'warning every man and teaching every man in all wisdom, that he may present every man perfect in Christ Jesus.' Oh, what a joyful moment is it when a missionary, having gathered from the heathen a number of converts, all his own, and formed them into a church, sits down with them at the table of the Lord! The emotions of that hour might thrill even the mind of an archangel. The Rev. Mr. Shoolbred thus describes his second communion in Beawr:—'As I sat at the head of the table dispensing the elements of commemoration, I could gratefully glance from a circle of eleven pale-faced brothers and sisters on my left to a corresponding circle of nine on my right, standing to me less in the relation of brothers and sisters than of spiritual children, with faces swarthy indeed, but hearts, as we trust, washed and made snow-white in the blood of the Lamb. Embraced within that circle, in a space cleared for them at the lower end of the table, sat our little orphan band, looking on at the solemn service with hushed and serious faces, and with sweet child voices, like an angel choir, leading our devotions in a Hindoo hymn; while behind the circle of communicants sat our inquirers' class, devouring our every movement with their eyes, and longing for the time when they too

would no longer sit without, but take their places in the band of the faithful that surround the table of the Lord. Do you wonder, my dear Dr. Somerville, if, in presence of such a scene, my heart swelled with grateful emotions, too deep for utterance; and that, while leading the minds of all to meditate on the constraining love of Christ, as manifested in his incarnation and death, I should have felt that love drawing me to our gracious Master with new and mightier power, and been constrained with a gush of gratitude to devote myself more unreservedly than before to "him who died for me and rose again?"¹

4. The fourth thing to be done is the training of a native ministry, to provide the means of perpetuating and extending the gospel and the ordinances of the church. This is a matter of great importance, but of great difficulty. It has long occupied the attention of missionary churches and societies, and it has been discussed in every missionary conference that has been held in recent years. The dutifulness of it is recognised by all; but the best mode of doing it, it is not easy to determine. But as the object of this lecture is to specify, as has already been stated, the work to be done, and not the manner of doing it, I shall not here advert to the difficulties. But it is manifest that it must be attended to. The gospel is carried into a country by those outside that country, by foreign agents; it is planted there with the view of raising up churches in that land, and putting it in the power of the followers of Christ there, when the country is evangelized, not only to maintain the ordinances of a church state, and to transmit them to their descendants, but to unite with others in sending the gospel to other regions. It is in this way only that the world can be brought under the dominion of Christ. It is evident,

¹ *Missionary Record*, May 1864, p. 91.

therefore, that besides forming congregations, and teaching the members to contribute according to their ability for the support and the extension of Christ's cause, means must be instituted for training pious natives to be teachers, preachers, and pastors, as without this these churches, or rather that country, must be dependent on a foreign supply. This would not be acting according to the examples of Scripture. The apostle Paul found agents among his converts, and fitted them for the work of the ministry. The hallowed names of Timothy and Titus stand out here. It is said of Aquila and Priscilla that they 'expounded to the eloquent Apollos the way of God more perfectly;' and the command that was given to Timothy is to be regarded as binding upon all churches and missionaries: 'And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.' It is in obedience to this command that this Theological Hall has been formed, the object of which is so to commit to you, as faithful men, the truths of the gospel that ye may be able to teach others. And it is in obedience to the same command, the obligation of which the Foreign Committee on Missions have long recognised, that measures have been taken in Jamaica, in Calabar, in India, and to some degree in other fields of labour, to educate pious and promising natives to be teachers of week-day schools, preachers of the gospel, and ordained ministers. In performing this service special gifts are needed—men of high and solid attainments, of affectionate and winning disposition, and of great 'aptness to teach,' are required; and as the fruit of what we have done, the Missionary Report for 1870 states that we have seven ordained native missionaries, one native licentiate, and eighteen native catechists or evangelists. And

5. The fifth thing to be done is to give to the native church a form of government. This seems to be enjoined in that part of the great commission where Christ says, 'Teaching them to observe all things whatsoever I have commanded you.' The converts have been formed into a church, and are making a profession of faith in Christ. He is now their acknowledged Master and Lord. They have renounced their own wills as a rule of conduct, and have adopted his will; they have declared themselves to be not their own, but Christ's, and to be bound in their bodies and in their souls to glorify him; and they are, therefore, to yield a willing obedience to all his commands. Now, if we believe that a form of church government is taught in the word of God, it follows that it is our duty to see it set up in every missionary congregation, for it must be a part of those 'all things' which Christ has commanded. If Christ be a king, his subjects must have laws to govern them; and if the church be a society, it must have rules for its guidance; and for this reason I cannot agree with those who are of opinion that the mere form of church government is immaterial in the missionary enterprise. The injunction to which we have referred forms a part of the great commission. No doubt the chief purpose of the missionary, as we have seen, is to save souls, to make men disciples of Christ; but he is not at liberty to neglect anything that the Lord has enjoined. The precept, 'Teaching them to observe all things whatsoever I have commanded you,' is just as explicit and as binding as the other precept, 'Preach the gospel to every creature.' Christ cares for his sheep, and directs that at all times they follow his voice. The true principle is to regard missions as just the extension of the church, and to give, therefore, to those in foreign lands the form of scriptural government that prevails in the

church at home. This seems to have been the method which the apostles followed. Paul enjoined Timothy to 'ordain elders in every city;' and when he and Barnabas revisited the converts whom they had made in their first mission, they not only taught the truths which tended 'to confirm the souls of the disciples,' but they made known to them, for their obedience, the ecclesiastical decisions and rules which had been passed by the apostles and the elders. Hence it is said, Acts xvi. 4, 5, 'And as they went through the cities they delivered them the decrees for to keep that were ordained by the apostles and elders which were in Jerusalem: and so were the churches established in the faith, and increased in number daily.'

These five things—the imparting of scriptural views to the heathen, their conversion, the formation of native churches, the training of pious natives for the work of the ministry, and the organizing of proper church government—seem very simple, but they characterize a work which God himself has appointed, the extent and the grandeur of which it is impossible to exaggerate. They outline the gracious administration of the Lord Jesus Christ. They involve manifold processes and innumerable acts, all regulated by the word of God, blessed by the divine Spirit, and terminating in results which are to fill heaven with happy inhabitants and eternity with songs of praise. It is the work on which God smiles, for which Christ died and now rules, and which the Holy Ghost, as the Spirit of God and of glory, has undertaken to accomplish. It engages and embodies the resources of the three-one Jehovah, the ministries of holy angels, and the spiritual energies of earth. Statesmen, sceptics, and minute philosophers may turn aside from it and speak of it as enthusiasm and folly, but it has omnipotence in it and all around it; and while

human schemes crumble away and descend to the earth whence they arose, this work will go on enlightening, renovating, and blessing the nations, till it has changed the character and habits of society, and made this world 'the kingdom of our Lord Jesus Christ.' Oh, favoured, then, favoured beyond all conception, are the men that take a part in it; for as they now suffer and work with Christ, so will they be honoured and crowned when he comes to be glorified in his saints and admired in all them that believe.

LECTURE X.

THE QUALIFICATIONS OF MISSIONARIES.

MISSIONARIES form a most important and honourable class of men, and they occupy an office the most responsible that any man can fill. They are the ambassadors of God and the messengers of the church. They go forth to heathen lands in obedience to Christ's command, and in reliance on his promised gracious presence and support, carrying with them the blessed gospel and all the ordinances and means of grace; and they do so for the great and benignant purpose of bringing men from darkness to light, and from the power of Satan unto God. It is most desirable, therefore, that men in all respects duly qualified be obtained for this high, holy, and onerous vocation. They represent the church that sends them, and are called upon to sustain its character and reputation in the view of all with whom they may come into contact; for all parties will judge of the senders by those that are sent. The character and the success of the mission, too, as well as the place which it occupies in the estimation of the home church, depend in no small measure upon their ability and their zeal. For though it be true that all real prosperity comes from the gracious operations of the Holy Ghost, yet the blessing of that divine agent is given to the adequate employment of means. Gifted men, whose works praise them, will have

an effect upon the home church, in drawing forth its interest, its prayers, and its liberality, which inferior men cannot accomplish. As was well said by Dr. Mullens, in a paper read by him to the Liverpool Conference, 'The position of the missionary is full of importance in respect to his office, in respect to the churches who send him, and to the people whom he first instructs. As missionaries flourish,—are faithful in character, work, and purposes,—so will missions flourish; as they go wrong,—are weak, worldly, secular, or selfish,—so will those missions decay. The fidelity of a missionary may tell upon many generations; the fall of a missionary may be a stumbling-block to hundreds of souls. Not only, therefore, should missionaries be well chosen, but be well sustained, and should be followed by the confidence, the affections, and the fervent prayers of the brethren who send them forth.' And in the minute on missionaries which the Conference adopted it was said, 'In all systems of missionary labour, the greatest importance should be attached to the position and the character of the European missionary himself.' Indeed, it may be said that the missionary zeal and the energy of the church at home will correspond to the zeal and the energy of the foreign agents. It is obvious, then, that there is in reality no part of the duties of the Committee on Foreign Missions that demands more care, more anxiety, and more nice and faithful discrimination than the choice of men for the foreign mission field. They stand in the place of the whole church, and they provide for the perishing heathen; and it becomes them devoutly to pray that the Lord may enable them to send those whom he will approve. It is a matter of great thankfulness that the Epistles to Timothy and Titus, as well as other portions of the divine word, delineate pretty fully the qualifications which a minister of the gospel should have; and in speaking

to you, therefore, in this and another lecture on the native and acquired endowments of missionaries—a topic which the Synod has enjoined us to consider—I shall refer mainly to those which the Holy Spirit has declared to be necessary in the case of the Christian teacher. On this account, the observations which I have to submit will, I hope, be found in no small measure applicable to those who are to labour at home as well as to those who may go to distant climes. And

1. The first requisite is a good state of health—a sound and vigorous constitution. Health is the basis, and to a considerable extent, the measure of all active usefulness, and it is specially needed in a tropical climate. A minister at home may get along and accomplish much good, though, like Timothy, he has his ‘often infirmities;’ but this will not do in a foreign land. It seems to be the nature of such a climate, where all the processes of vegetative life are so vigorous, to search the human system; and if there be any flaw or weakness in the constitution, to detect, develope, and mature it. Such persons are speedily disabled, and are either called away by the hand of death, or are obliged to quit the field. Now, as our Lord does not, if such a course can be avoided without sin, call upon any one to expose his life to manifest peril, it is not the duty of a person, should it be ascertained that he has not a fitting physical frame, to go abroad, nor of the church to depute him. This fact shuts the gate in his face. I recollect the late Rev. William Jameson, a model missionary, saying with great emphasis, when present at a meeting of the Foreign Committee, ‘Send none abroad but men of robust health.’ This is the dictate alike of economy and of duty; for if it were not attended to, we would, by the failure of our agents, be as it were constantly beginning the work. It was for

this reason, and as a guide in this important matter, that more than twenty-eight years ago a Medical Committee was formed, composed of men of high skill and experience, to whom all applicants for labour in a tropical climate are sent, and whose verdict the Committee invariably follow. These gentlemen have made themselves acquainted with the sanitary influences of those regions, and with the constitutions that are suitable for them; and it is to a young man intending to go abroad a great encouragement when he is assured by such men that there is a high probability that he will there enjoy a comfortable state of health. He has thus one ground on which he may conclude that the Lord has called him to labour there. A man with a constitution adapted to the climate may, should due care be taken, indulge the prospect of a long course of active service. There have been many instances of this, to which in another lecture I may refer; and I shall only add here, that in July 1869 I had a visit from a gentleman in excellent health, who had just come from India, and designed in a few months to return, and who had been there for thirty-six years without visiting his native land.

2. The second requisite is deep and influential piety. This should be the common attribute of all ministers. It is the atmosphere in which they live, and move, and have their being. They are examples and light-bearers; and unless they love Christ themselves and know the value of souls, are men of faith and prayer, and feed themselves upon the truths which they proclaim to others, it cannot be expected that the Lord will bless their ministry. 'Ministers of the gospel,' said the Rev. Ebenezer Erskine in the preface to his sermon on Good Works, 'when dispensing the truths of God, must preach home to their own souls, as well as to others; and truly it cannot be expected that we

will apply the truths of God with any warmth or liveliness to others, unless we make a warm application thereof to our own souls ; and if we do not feed upon those doctrines and practise the duties which we deliver to you, though we preach unto others, we ourselves are but cast-aways.' Without this they will not be, as the apostle expresses it, 'unto God a sweet savour of Christ in them that are saved, and in them that perish.' But, happily, a man without piety is a thing unknown among our ministers and our missionaries. All our public teachers are men of whom it may be said, that by 'manifestation of the truth,' in their conduct as well as in their teaching, 'they commend themselves to every man's conscience in the sight of God.' Still, all who are anxious for the increased prosperity of the church will make it their prayer that the piety and zeal of all our ministers may abound more and more. Now the apostle states explicitly, both in the First Epistle to Timothy and in that to Titus, putting it as the first and leading qualification, that the bishop, or minister, must be blameless—assigning the effect for the cause—a pure life as the proof of genuine inward piety. The term employed in Timothy is ἀνεπιληπτος, which comes from ἐπιλαμβάνω, to lay hold of or to seize ; and that which is used in Titus is ἀνεγκλητος, which is derived from ἐγκαλέω, to arraign. The meaning of both terms is similar, and they describe a deportment so correct and stainless that there is no part of it of which a watchful enemy can lay hold, or on which he can justly found a charge of wrong. It is obvious that this imports a very high degree of godliness. It is conduct which enshrines a ministry that cannot be assailed. But so important is it in the view of Paul that every Christian teacher should be arrayed in such a robe of light, that in Titus he adds two epithets, saying that he must be 'just and holy'—δίκαιος, ὁσιος. There

are three reasons why a high and influential piety is specially needed in the mission field. The first is, that he is away from the exciting and sustaining influence of Christian society. We are all aware of the beneficial effect which visible and encircling piety has upon us. It shows us our deficiencies; it leads us to seek renovating grace; and it thus holds us up in the way of holiness. But the missionary is deprived of the stimulating power which communion with his brethren in the ministry and with godly church members exerts, as well as of the aids to personal piety which the public religious movements of the time supply, and he is left to depend for spiritual heat upon the fire which burns in his own soul. Unless, therefore, he cherish close fellowship with his gracious Saviour, feed daily on the bread of life, and watch carefully the phases of his mental state, there is a danger that, in the absence of such auxiliary helps, life in the soul will become low and weak. The best missionaries have experienced this tendency. It is stated in the memoir of the late Mr. Weitbrecht, a celebrated Indian missionary, 'I had a profitable conversation with Lacroix'—another excellent Indian missionary—'on the sad fact that many of us missionaries lose our spirituality even while engaged in our work. He lamented it with me, and said it was often a cause of distress to him, and one principal reason that had induced him to visit Europe, once more to strengthen his spiritual faculties, and warm his heart afresh by intercourse with established and devoted Christians at home.'¹—The second reason is the depressing influence of heathenism. It has about it nothing that is spiritually reviving. It is a dry and thirsty land where there is no water. The sights and sounds which continually meet the eye and the ear

¹ Quoted from Dr. Murdoch's *Indian Missionary Manual*, p. 12.

of the missionary are corrupt and vile. These at first shock his spiritual sensibilities, excite his compassion, and nerve his zeal; but repetition diminishes the effect. He becomes habituated to such things; and should the greatest care not be taken, his unhappy contact with such pollution will weaken his piety and blunt the fervour of his zeal. In such a state of matters it is nothing but the most vital godliness, maintained by him who is our life, that can counteract such debasing influences. It is the man only of tried experience—one who sets the Lord before him, who sees precious souls glittering in that mass of wickedness which meets his view, and who longs to rescue them and set them as gems in the crown of Christ, that can live there, work, and triumph.—And the third is, that the conduct of the missionary is the interpreter of his teaching. The heathen may not be able at first to understand and to appreciate the doctrines which he communicates, but they all witness his conduct. That is the mirror in which they behold his religion reflected; and should it be holy, gentle, and beneficial, radiating affection and kindness, they will be attracted to the man and to his religion. Heathen, like children, are sharp observers of character and conduct; they judge by deeds rather than by words, and nothing is more fitted to win their attention and to further the interests of the mission than the consistently pious life of the missionary. Hence Dr. Dwight says, in a note given in the third volume of his *Travels*, ‘The inhabitants of Tanjore, Southern India, after having been for a short time witnesses of the life of Swartz, never thought of questioning either the reality or the excellence of his religion.’—These three things, absence from exciting religious society, the depressing effect of heathenism, and the need of a good example, all show that the missionary should be a man of

experienced and influential piety; and should he be so, however uncongenial be the atmosphere in which he labours, the gracious presence of Christ, the indwelling operations of the Holy Ghost, and the prayers of the church—added to his own—will uphold him and cause him to make full proof of his ministry.

3. The third requisite is good mental abilities. This remark does not allude to acquired endowments, but to the character of the mental faculties which the person has received from God. It refers to the native power, grasp, and energy of the mind. The intellect is the instrument with which a man has to work; and according to its metal will be its brightness, its keenness, and its force. Now all professions show that the man of superior mind, if other qualities correspond, is likely to acquire distinction. Indeed no high position can be realized and retained without it. We see this truth exemplified in the ministry at home. It is the man who is endowed with vigorous mental powers who gains influence over others and rises to the position of a leader: for it is mind that governs; and the history of missions also proves that those who have gained wide renown have all been possessed of excellent mental abilities. Such men are able to master any subject. They excel in whatever they undertake, and to which they resolutely devote themselves. They soon come to understand the character and the habits of the people, they have wide and clear views of divine truth, they adopt modes of action corresponding to circumstances, and they are ready for every emergency. The late Rev. Mr. Swan says in his *Letters on Missions*, 'It is the property of a vigorous mind to accomplish with ease, and in a short time, what a man of inferior power cannot perform but at the expense of much time and severe labour. In the acquisition of languages, in plans

for the amelioration of the people, in acquiring influence over them, managing and moulding them, and many other branches of missionary work, a man of quick perceptions and energetic character does more in the course of a few years than weaker men could do in a lifetime. . . . A clear and vigorous understanding, a sound judgment, and an active, energetic mind, are of prime importance to a missionary. Placed in circumstances where he must often be called to determine for himself, or to consult with his brethren in matters of the first moment to the interests of their mission, the possession of a calm and discerning judgment is peculiarly requisite. A man who is too hasty or too shallow to deliberate and compare, and take a clear and comprehensive view of things in cases of difficulty, will, if alone, be often in danger of taking the most fatal steps; and acting with equal want of wisdom in other cases, may commit as egregious mistakes in taking no steps at all. It is the part of a sound mind to inform a man both what to do and what to refrain from doing; and to determine the *time* and *manner* of doing things is of as much consequence as to ascertain the propriety of the thing itself. But it is not merely in a few great transactions that the exercise of judgment is required. The daily occurrences of life, and especially of a missionary life, present innumerable occasions for the exercise of a clear, prompt, enlightened, and well-regulated mind. Intercourse with persons of all ranks and characters—the management of secular affairs—the direction and superintendence of servants and converts, of the family establishment, of the missionary settlement—perhaps of a whole community. If a strong mind is not brought to the performance of such duties, the missionary will often expose the cause to danger and loss, and himself to contempt' (Letter iv. pp. 41, 48, 49).

4. The fourth requisite is respectable scholarship and aptitude for acquiring languages. The time was when it was deemed that any one who had piety and a tolerable acquaintance with the Scriptures was qualified for being a missionary, and that those preachers who had not succeeded in getting churches at home should go to foreign lands. A better knowledge of the state and character of the heathen and of the difficulties of mission work, the loftier estimate that is now formed of the missionary enterprise, and the fame which not a few gifted men have attained in this noble department of labour, have caused this view in a great measure to disappear. Still, there are many in the church who do not see that Christ's cause in heathen lands calls for the man of five talents as well as for the man of two, and who grudge, for the sake of the home church, to send away men of superior abilities and endowments. It has been asked, Should all missionaries be men of high scholarship and signal attainments? In answer I would say generally, that the larger and the more numerous the gifts are the better, for the mission field will find ample use for them all; and more particularly I would say that the word, *διδασκικός*, which the apostle uses—translated 'apt to teach'—seems to imply that the qualifications should be suited to the field which the missionary is to occupy. In the first place, higher gifts and abilities are needed by the pioneers in every mission field than in the case of their successors. They go into a new region and among an untried people, and it requires great wisdom and much weight of character in those who are to plant the mission there, as its reputation and progress will to a great extent depend upon the form which is given to it at the outset. A good superstructure cannot be raised on a bad foundation. It needed Calvin, Luther, and Knox, men of pre-

eminent ability, learning, and energy, to inaugurate the Reformation ; while it was competent for persons of less gifts to carry on the work which they had so successfully begun. This idea seems to be confirmed by the conduct of God in selecting Paul and Barnabas—doubtless the most distinguished and largely gifted men of the apostolic age—to undertake the first mission to the heathen.—In the second place, the character and the literary attainments of the people among whom the missionary is to labour must be taken into account in judging of his qualifications. If there are among them persons of great acuteness of mind, of considerable learning, subtile and skilful in argument, it is obvious that men of great ability, strength of intellect, and powers of reasoning are there needed ; for if the missionary fail in a public discussion, the audience will look upon him with contempt, and his influence and usefulness will be at an end. A man, therefore, may be a useful missionary in Jamaica or in Calabar, where he has to deal with a simple people that in no case publicly controvert what he says, that would be out of place in India, where it is said that some one in the audience may dispute the correctness of the translation both of the Hebrew and the Greek Scriptures, or adduce the objections of Colenso and the infidel writers of Europe, whose works are eagerly read by many of the educated Hindoos.—In the third place, where a foreign language has to be acquired, there should be aptitude for this service. All men do not possess this capacity, and where it is wanting the person is not qualified for such a field. This remark applies to India, to Calabar, to Caffraria, and to China. Preaching in the vernacular—the only medium of successful communication to the native mind—is essential to success ; for so long as the teacher relies on an interpreter, he can have no certainty that the people are

getting the truths which he is anxious to convey. The most grotesque blunders may be made, blunders which turn his teaching into ridicule, and he cannot detect them. It requires, as all know, a peculiar faculty to enable a man to discourse fluently and correctly in a foreign language. The importance of this attainment was set forth by our Lord when on the day of Pentecost he bestowed on his disciples the gift of tongues. That was a part of the power from on high for which they were to wait at Jerusalem. It is the capacity for acquiring languages—a natural endowment—properly exercised, which comes in the place of that miraculous boon. Diligence and study now supply the place of free and immediate gift. And here I may remark that, as the Lord generally provides means for the doing of his work, so, in this missionary age, where he is so urgently calling the church to engage in the spread of the gospel, he seems, if we may judge from the multitude of languages into which the Scriptures have been translated, and the number of persons that in various parts of the earth are speaking to the heathen in their own tongues, to have conferred this endowment pretty widely. Under this head, therefore, is to be reckoned the work of translation,—a delicate, difficult, and very responsible work, calling for sound judgment, extreme reverence for God's Word, correct and clear views of divine truth, and high and varied scholarship. For we can imagine no task more honourable, and at the same time more momentous, than turning the oracles of God, the materials at once of conversion and of sanctification, into the language of the people.—And in the fourth place, while all these things are to be attended to in the selection of agents, it is desirable that all missionaries, loaded as they are with heavy responsibilities, be men of good and thorough education. We do not consider education as

thorough unless it has sharpened the mental faculties, and given lucid thinking, correct taste, and ability for conveying truth to the mind of the hearer in a distinct, intelligible, and persuasive form. It is not the amount of knowledge acquired, but fitness for using that knowledge practically, that constitutes a wise and learned man. Now I am persuaded that it needs more skill and tact to adapt our instructions to an ignorant, prejudiced, and wayward audience—between whom and the speaker there is scarcely any common ground—than it does to address a regularly taught and intelligent home congregation; for in the latter case the people have that degree of information which enables them to supplement the deficiencies of the teacher, while in the former case everything depends on the way in which the lessons are presented. Hence the uniform testimony from the mission field is, that the most studious missionaries—those who have been at most pains in preparing their public discourses—are the most successful. And this preparation, it is said, lies chiefly in taking care that the words employed are those which the people understand, and that these words convey exactly the ideas of the speaker. The highest attribute of education is perspicuous thinking and perspicuous teaching. Language is the vehicle of thought, and, as a medium, it has been happily said that it should be like the window, which transmits the light without itself being thought of. And the capacity for employing such a style of language is the result of a good and careful education.

5. The fifth requisite is great prudence. This seems to be the import of the term *σώφρων*, rendered 'sober,' which occurs both in Timothy and in Titus. It does not refer to sobriety in the sense of moderation in matters of food and drink, for this is provided for in the phrase *μὴ ἄρπινος*, not

given to wine, used in both epistles. *Σώφρων* appears to denote the qualities of the mind, and to characterize a man of sound, circumspect, and judicious temperament, who is wise and careful in all his procedure. It indicates a mind well-balanced, where all the powers are in harmony, and where they work steadily and calmly. It is the embodiment of our Lord's injunction to be 'wise as serpents.' Such a man evinces excellent common sense in all his actings, is the opposite of rash and impulsive, hurrying into a thing to-day and abandoning it to-morrow. He scans carefully all the bearings of a matter, the objections that may be raised against it and the advantages which it presents, and adopts it only after he has seen strong and sufficient reasons calling on him to do so. This disposition of mind keeps him from committing mistakes, from giving unnecessary offence, or from raising up in his path dangerous obstacles. It is an invaluable quality, which marks the road to success in the business of life, and which is of unspeakable benefit to the minister and to the missionary. Perhaps there is no mental endowment, except that of exercised piety, which leaves a man so little to regret in the retrospect of life as prudent circumspection. It is the buttress of a good character, and it invariably attracts and wins the esteem and the confidence of our fellow-men. It is a tower of strength to the missionary, and the want of it no gifts can supply. 'A wise man,' says Solomon, 'is strong; yea, a man of knowledge increaseth strength.' Or, to quote the words of Mr. Swan, to whom we have already referred, 'A man greatly deficient in prudence is a most dangerous member of a missionary settlement. . . . Without prudence, the most fervent love, and the purest motives, and the best gifts would be insufficient for the attainment of their object; and the greatest zeal, without wisdom to conduct it, would

but enable the possessor to do the more extensive mischief. Think for a moment what a work is entrusted to missionaries; and if they be men deficient in wisdom and prudence, imagine what must be the consequence. They aim at nothing less than changing the moral face of the world. When they establish themselves in a heathen country, they set themselves to subvert the established belief of the people on the most important of all subjects. They give the lie to the gods that the people worship, and to their sages who taught them to do so. They lay the axe to their most deeply rooted prejudices; oppose their favourite dogmas and ancient customs. They say and do that which is equivalent to pouring contempt on their most venerated institutions, and drawing down infamy on their priesthood and ruin on their craft. And all this to introduce a new and foreign religion. Here is a task, and what sort of men ought to attempt it? Whoever is qualified, an imprudent man is *prima facie* unfit. Not that the wisest are sufficient of themselves; but if there is to be an adaptation of means to the end, let them be wise as well as good and zealous men who go forth as missionaries' (Letter iv. pp. 50, 51).

6. The sixth requisite is good temper. That this quality is of the utmost importance is evident from the consideration that the apostle employs in Timothy three words, and in Titus four words, to characterize it. In Timothy he says that the minister is to be *μη πλήκτης*, not a striker, not ready under the impulse of passion to lift his hand, but to be *ἐπιεικής*, patient, mild, and gentle, *ἀμαχος*, not quarrelsome; and in Titus it is said *μη αὐθάδης*, not self-complacent and imperious, *μη πλήκτης*, not a striker, *μη ὀργίλος*, not prone to anger, but to be *ἐγκρατής*, gifted with self-control. The importance of it is shown also in the positive charge which is given to Timothy in the Second

Epistle, where it is said, 'The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.' There is special need for such recommendations, for causes of offence and irritation are constantly arising, especially where men have to deal with obstinate and refractory human wickedness. Experience proves that this quality is of immense advantage to the home minister. It clothes with lustre, with beauty, and with power all his labours; and the want of it defeats his best efforts and cripples his usefulness. But there are three reasons which make it still more necessary and important in the mission field. The first is the self-willed obstinacy of several of the hearers. The missionary gives them lesson upon lesson, lavishes on them care and kindness, and seems to surround them with a circle of benefits; but they grievously disappoint him, do the very things against which he has warned them, and stupidly as well as wilfully either continue their evil courses or relapse into them. In all this there is, as he thinks, such gross perversity, such a want of gratitude, such duplicity, and such an utter disregard of all that he has said and done, that he is deeply pained, and there is extreme difficulty felt in repressing the manifestations of anger. The irritating element here is the opposition of the depraved human will. The actions of such persons are so sottish, so contrary to reason and even to self-interest, so subversive of all the instructions of the teacher—and they are done, too, in circumstances which in their nature are so provoking, that unless there be a sweet temper and great patience, there is sure to be on the part

of the instructor an outburst of wrath. And wherever this occurs, the missionary breaks the right arm of his usefulness; he becomes from that time a weak and common man. And besides, an angry look and an angry word rankle in the mind, erase the memory of benefits, and awaken hostile feelings. It is said in Arthur's *Mission to Mysore*, p. 36, 'One of the first things a Hindoo does when introduced to an Englishman is to scan him thoroughly, with a view of deciding in his own mind whether or not he is *kopishtanu*, "a man of anger;" for by some means or other they have got the impression that a white face, though a very respectable thing in India, is not in itself an absolute guarantee against infirmities of temper.' But if the missionary possesses self-restraint, and is able to maintain continued gentleness, an unmoved placability of temper, he will ere long disarm opposition, melt stubbornness, and lead to penitence and change of conduct. Hence it is said by the biographer of the celebrated Swartz: 'Among the qualities which tended materially to accredit and recommend him as a missionary, was that sweetness of disposition, and that cordiality and kindness of address, which, springing "out of a pure heart and of a good conscience, and of faith unfeigned," shed an aspect of benignity and cheerfulness over his countenance, and added a charm to his very appearance and persuasion to his lips.'—The second reason is, difficulties that arise in working with brother missionaries. In every staff of agents there are diversities of gifts as well as of temper. Some excel others in natural and acquired endowments, are more energetic and devoted, engross inevitably a larger share in the management, and have a power of picturesque description which gives them a high fame in the home church; and others, again, have views with regard to the mode of conducting the mission with which their brethren cannot

agree; and the results are, that suspicion, jealousy, and envy are apt to be awakened, lessening brotherly affection, endangering the peace of the mission, and greatly marring its success. Such a state of things is most painful. There the gentle and dove-like Holy Spirit cannot dwell. But still it is not to excite our wonder, for our Lord said that offences must come. There were contests for pre-eminence among the twelve disciples, even when he was with them. Paul and Barnabas disagreed, and had to separate; and Paul had to rebuke Peter publicly and to the face because he was to be blamed. Missionaries, though good and pious men, are imperfect, are of like passions with others, and may fall out by the way; and, as was the danger in the case of Abraham and Lot, engage in strife even before the heathen. It seems to have been with a view to this contingency that our Lord so strongly inculcated the law of brotherly love: 'A new commandment I give unto you, that ye love one another as I have loved you;' and that we find so many injunctions in the word of God all urging the exercise and the continuance of brotherly kindness. Now it is obvious that a placid temper, strengthened by divine grace, will make it easy for the missionary to yield obedience to such precepts, and will prevent him from being a party to unseemly contentions. Such a man will be open and unsuspecting,—will be, as the apostle says, ἀνεξίκακος, patient under evils and injuries,—will think no evil, and gladly comply with the exhortations, 'Be of the same mind one towards another; esteem each other highly in love for his work's sake; and be at peace among yourselves.' Where this is the character of the amity and concord that prevail among the agents, they will be a band of brothers, strong in their unity, blessed in their fellowship, and prosperous in their work.—And the third reason is the irritating nature

of the climate. It has been said that India is a land of quarrels. Whatever truth there may be in this assertion, it seems that there is a greater tendency among Europeans to quarrel in a tropical than in a temperate region. When the health is somewhat disordered, and especially when the digestive organs are acting improperly, and the bodily system is loaded with noxious humours, the mind is apt to get fretted, and the man is more easily provoked. All these considerations show the need that there is for having men of gentle and equable tempers, as the comfort of the agents themselves, the benefit of the heathen, and the glory of the divine Master are dependent on the affectionate, peaceful, and harmonious co-operation of all the missionaries.

I shall confirm the remarks made under the preceding particulars by the words of the Rev. Mr. Walsh, who wrote the memoirs of the four American Futtehghurh missionaries who, with their wives, were massacred by the infamous Nana Sahib of Cawnpore—himself being the only survivor of that mission. He says: ‘The kind of men needed in the mission field are those of sound sterling talents and good accomplishments—men who are able to meet and satisfy minds of the most inquisitive cast, and also able to resolve the doubts of those who are given up to errors of the most subtle character. We need humble, quiet, and persevering men, with some natural aptitude to acquire a foreign language; and, above all, men of yielding temper, who live near to God, and are willing to labour under the most trying and perplexing discouragements. The missionary in India must have strong faith, and his piety must be cheerful and healthy, to enable him to triumph over difficulties and to bear up under the depressing influence of climate and spiritual deprivations’ (p. 331).

I conclude this lecture by presenting to you the character

which Dr. Timothy Dwight gives of John Elliot, usually called 'the Apostle of the Indians;' and I do so as it contains most of the features which I have indicated or have yet to mention. Elliot began his labours among the Indians in 1646, 227 years ago, and continued them till 1690, when he died, in his 86th year. This character was written when, in 1800, Dr. Dwight visited Roxbury in New England, the scene of Elliot's ministry. 'This distinguished man,' he says, 'was naturally qualified, beyond almost any other man, for the business of a missionary; possessed of a sound understanding; singular patience, fortitude, and zeal, attempered with the gentlest affections; was ardent in his benevolence, sufficiently vigorous to endure almost any fatigue, and sufficiently persevering to surmount almost any difficulty. He was not only apt to teach, but peculiarly fitted to instruct such as were slow of apprehension and biassed by prejudice. His addresses were plain and remarkably intelligible; they were the language of the heart, the spontaneous effusions of evangelical good-will, and were therefore deeply felt by all who heard them. His treatment of the Indians was that of a sincere, upright, affectionate parent. In providing for their wants; in adjusting their differences; in securing their permanent settlements; in defending their rights; in preserving them from the depredations of their savage neighbours on the one hand, and those of the colonists, especially about the time of Philip's war, on the other; in promoting among them agriculture, health, morals, and religion; and in translating the Bible into their language, this great and good man laboured with a constancy, faithfulness, and benevolence which place his name, not unworthily, among those who are arrayed immediately after the apostles of our Divine Redeemer.'—*Travels*, vol. iii. pp. 114, 115.

LECTURE XI.

THE QUALIFICATIONS OF MISSIONARIES.

IN our last lecture we entered upon the subject of the qualifications of missionaries, and mentioned six requisites—namely, sound health, deep and influential piety, good mental abilities, respectable scholarship and the capacity for acquiring languages, great prudence, and good temper. We now remark—

7. The seventh requisite is self-reliance. I do not mean by this a man's relying upon himself for success in his work ; for all true success comes from the divine blessing, and the man who knows himself best is most ready constantly to look for gracious influence. Nor do I mean that the man is self-willed and egotistical, setting at naught the opinions and the arguments of others. It is desirable, indeed, that a man have within a proper range a will of his own, for without this he is not likely to attain pre-eminence ; but then it must be a will properly trained and upheld by intelligent reasons. What I mean is the self-reliance which springs from that confidence in our own resources which experience produces. The man who has been placed in trying situations, who has had to contend with manifold difficulties, and who has successfully overcome them, is not easily cast down or discouraged by new adverse circumstances. He is like the veteran, whose past

exploits qualify him for future encounters. The state of mind seems to be indicated in the word *ἐγκρατής*, self-control or self-power, which the apostle uses in Titus. It is said of our blessed Lord himself that he learned obedience by the things which he suffered; by which I understand is meant, that the experience which he had of his Father's support in successive trials prepared him for meeting the greater trials that were before him. Now I regard it as an invaluable benefit to our church that many of its ministers have had to cleave their way through difficulties ere they reached the position of pastors. Destitute of adequate means for their education, they had to endure severe labours, to struggle with not a few privations and hardships, to watch the hand of divine Providence, and, as the Bible expresses it, 'to bear the yoke in their youth.' They thus learned confidence by the things that they suffered; and when they became ministers, it was not little things that affected them. Their nurture had not been gentle. They had acquired habits of diligence and hopefulness, and they were 'ready to endure hardness as good soldiers of Jesus Christ.' This seems to me to be a part of intellectual and moral education—of training for usefulness—for which a man should be thankful. Now the missionary is often placed in new circumstances, and is meeting daily with things which are fitted to perplex; and if he has not a steady heart and a steady hand, and that sort of inventive faculty which victory over trials gives, he will scarcely know what to do. But if he has surmounted difficulties before, he refuses to be conquered, and addresses himself with alacrity and with hope to these fresh obstacles. The late Sir Thomas Fowell Buxton, the successor of Wilberforce as the advocate of slave emancipation, said: 'The longer I live, the more I am certain that the great differ-

ence between men, between the feeble and the powerful, the great and the insignificant, is energy—invincible determination—a purpose once fixed, and then death or victory. That quality will do anything that can be done in this world ; and no talents, no circumstances, no opportunities will make a two-legged creature a man without it.’¹ No doubt all this depends upon a certain native cast of mind, inborn and resolute vigour. For there are some men whom no circumstances will educate, and there are others whom no circumstances can depress. Place them in any situation—plunge them into a very pool of difficulties, and they will rise to the surface and assert their manhood. A man of this class is the

‘Justum et tenacem propositi virum,’

of whom Horace speaks. Those who are thus gifted, who have this cast of mind, will, if they have not realized the experience to which I have referred before they left this country, not be long in the mission field ere they gain it. But at whatever period it is got, it is a very important quality. It would be invidious here to mention names ; but if you will peruse the history of missions, you will find that those who occupy a distinguished place there, were all men of self-reliance, of great fortitude and energy, and of invincible patience and resolution ; and it seems to have been with the view of imparting this experience, and its consequent unmovedness amid perils, that the Lord said of Paul that he would show him ‘how great things he must suffer for his name’s sake.’

8. The eighth requisite is vigilance, or the faculty of observation. This is one of the qualifications which the apostle specifies in Timothy, *νηφάλιος*, watchful or circumspect. But what I mean chiefly by it is, that the mis-

¹ Quoted by Dr. Murdoch, p. 23.

sionary have his eyes and his ears open, seeing everything and hearing everything, and thus be ever ready to take advantage of all opportunities of usefulness. This appears to be necessary in order to avoid danger as well as to do good ; and it is involved in the very nature of the ministerial office. Ministers are watchmen ; and if the sentinel go to sleep, or fail in duty, the enemy will easily enter the fortress. They are pastors, bound to watch for the safety of the flock ; and if they are negligent, the wolf will come and tear the sheep. It is an awfully solemn expression which the word of God uses—‘watching for souls as those that must give account.’ Such a saying is enough to induce the utmost vigilance. But some men seem to go through life as if their eyes were bandaged and their ears shut ; and it is only when they stumble against impediments in their way, or rather when impediments are thrown against them, that they are seen to be awake, and then even they perceive things but dimly. Such men will neither be good ministers nor good missionaries ; for they do not understand the circumstances and the wants of those that are committed to their care, and cannot, therefore, adapt their instructions to their condition, giving to each one his portion of meat in due season. This quality of vigilant watchfulness is very different from that restless curiosity which pries into every little thing, tattles about trifles and feeds idle gossip, so detrimental to the character and the dignity of the Christian teacher. It is, on the contrary, that state of mind which makes a faithful and conscientious man, having ever before him the divine approval, carefully note all the occurrences which are taking place around him, that he may draw from them materials for the more efficient discharge of his ministry. It has been observed, too, that some men have the faculty of interesting description, and

that others have not this faculty. Now the power of graphic description is a very valuable attainment ; it greatly enhances a missionary's usefulness, and does more than anything else to call forth in his behalf the sympathies and the prayers of the home church. This faculty of description is founded on the power of correct observation. It is the capacity to see things just as they are, joined with the command of appropriate language, touched with the hues of lively feelings. This is the gift of the painter who transfers to his canvas the landscape just as it is, with all its features, great and small ; and the missionary who has eyes to see and a mind to appreciate will give a description that will be equally true and beautiful. It must have struck you in what unparalleled perfection our Lord had the power of accurate observation. There is scarcely a habit of the Jews which he had not marked and which he does not employ to illustrate his divine lessons. All matters connected with domestic life, such as baking, sweeping the house, and the place of the candlestick ; all social and rural occupations, such as sowing, reaping, digging, pruning, buying, selling, and fishing ; the public acts of the Pharisees and rulers, such as washing the outside of cups and platters, long prayers standing at the corners of the streets, false teaching, and their deeds of oppression ; even the very signs of the weather,—all have a place in his instructions. Indeed, you might from his teaching give a full account of the domestic, the social, the rural, and the public customs of the Jews at the time when he was on earth ; and when we consider how seldom he went into public before he began his ministry, we cannot fail to conclude how observant he must have been. This is a model for us to follow. And it is specially desirable that the eastern missionary do so, for all the Orientals delight in figurative

language, and are more influenced by metaphors and similitudes than by arguments ; and the teacher, therefore, who has the power of observation, and who derives aid from all that he sees and hears, is likely to interest them, and to prevail upon them to accept the truths which he communicates.

9. The ninth requisite is missionary zeal. Zeal implies strong, ardent, and united feelings directed to a given pursuit. It is in moral conduct what genius is in intellectual operation : it covers it with an attractive charm. The man of zeal chooses a definite object, which occupies his whole mind, and gathers around it his warmest desires ; and to this object he subordinates all circumstances, and employs all the means which he can devise or command in order to accomplish it. Zeal is the steam-power which moves all his faculties and all his resources ; and in the case of the truly pious man its operation may be described in the words of Paul, 'The love of Christ constraineth me.' The love of Christ shed abroad in his heart by the Holy Ghost works with constraining force, impelling him forwards, and giving him no rest till the object which he has in view be reached. This zeal concentrates and intensifies a man's powers, and enables him to achieve results to which otherwise he would be quite inadequate. Hence it is that men even of moderate abilities, guided by a zeal that nothing can quench, often gain distinguished positions in the world ; while in the case of high intellectual and moral powers governed by zeal, there is scarcely any station that may not be won. In its grandest form it assumes the character of a passion, absorbing all things else, and endowing the person with a fire-like energy. The Rev. Dr. King has lately published an admirable little work, well deserving the careful study of young men, on *The Power of Zeal* ; and those who have read the late Rev. Mr. James of

Birmingham's very suggestive treatise on *An Earnest Ministry* will appreciate the value of this quality. Now there is no pursuit that demands and justifies larger and more burning zeal than that of the missionary, who has to deal with the most momentous interests, and in the issues of whose labours are concerned alike the highest glory of God and the immortal welfare of men. It was said of Jesus Christ, our great exemplar, 'The zeal of thine house hath eaten me up.' He had a work given him to do, the greatest and the most difficult that can be conceived. His whole heart was engaged in it, and to the doing of it all his powers were devoted. There was not a step that he took, not a word that he uttered, and not a deed that he did, that had not reference to this work. It was ever before him: day and night, in public and in private, before the multitude, in the presence of the Jewish rulers, and in the midst of his own disciples, his aim was to execute his Father's commission. No extraneous object seems ever to have engaged his attention. He said, 'My meat and my drink is to do my Father's will, and to finish his work. I must work the work of him that sent me; the night comes, when no man can work.' And his servants, who had drunk into his spirit, were, as their recorded actions testify, like him in this respect, that they were entirely and cordially given to their work. There was a necessity laid upon them which they gladly acknowledged, and which it was the great aim of their lives to fulfil. Now this disposition should exist and be manifested before the person leave this country; for if he do not possess it here, it is not likely that he will show it when he arrives at the foreign field. A voyage across the ocean will, as the old Latin adage says, place a new sky over his head, but it will not give him a new disposition:

'Cælum non animum mutant, qui trans mare currunt.'

It is said that Timothy, when a young man, and an ordinary member of the church, was 'well reported of by the brethren that were at Lystra and Iconium.' It was this good report, which he had gained by his religious zeal, that drew Paul's attention to him, and that induced him to take him with him. And his devoted labours when he served with Paul as a son in the gospel amply verified the promise of his youth and the wisdom of the apostle's choice. Now, in nearly all our congregations, both in town and in country, where happily so many Christian agencies are at work, young men of this disposition have opportunities for making their characters known. In the Sabbath school, in the prayer meeting, in young men's religious societies, in the missionary committee, in Christian visitation, in home mission work, and in many other ways, they can approve themselves as truly anxious for the conversion of sinners; and when the feelings which dictate such conduct become potent, and put on the phase of missionary zeal, it will not unfrequently happen that they will make choice of the missionary office as that which offers the best scope for gratifying their desires; and they rejoice when the Lord opens up their way, and grants them, like Paul, the great favour of preaching Christ to the heathen. Such men form noble missionaries. They have a settled purpose in view; around it all their holiest feelings are entwined. It is the very thing that they love, and nothing will turn them aside from it, their object being 'to finish their course with joy, and the ministry which they have received of the Lord Jesus, to testify the gospel of the grace of God.' And

10. The tenth requisite is affectionateness. I have already called your attention to the importance of a good temper; but this quality of which I now speak is somewhat different. It is the capacity of exciting affection in others.

It is a quality on which I have often thought, and I trust the following illustrations of its nature and value, taken from a paper which I put into the *Missionary Record* for May 1868, will be found by you neither unacceptable nor uninteresting. The gospel is pre-eminently a ministry of love, and it should be administered in love. The man that teaches it, whether at home or abroad, should imbibe and manifest its spirit; and just in the degree in which he does so will be his success as a teacher. The matter here is to gain the confidence and the affection of the hearers; and it is not great intellectual powers, vast learning, or large endowments, that will of themselves do this. These may excite awe, produce admiration, and evoke praise, but they are cold and metallic, and do not touch the heart. They are valuable auxiliaries, gifts which impose high responsibility; but if they are not accompanied by a loving disposition, they will not exert upon the hearers an attractive power. The testimony of experience everywhere is, that success is the attribute of a warm and ardent temperament. This affectionateness, or the faculty of gaining the confidence and the love of others, which I regard as so indispensable to the Christian teacher, seems to consist in an unselfish and affectionate heart, the benevolent feelings of which are shown in the kindly expression of the countenance, the tones of the voice, and the whole personal bearing of the man. He seems to move in an atmosphere of love, and, as the poet expresses it,

‘Charity itself is in his face.’

It has been finely said, by our own Pollok, of the minister ‘by Jehovah chosen, and ordained to take into his charge the souls of men:’

‘Yet he was humble, kind, forgiving, meek,
Easy to be entreated, gracious, mild;

And with all patience and affection taught,
Rebuked, persuaded, counselled, warned,
In fervid style and manner. Needy, poor,
And dying men like music heard his feet
Approach their beds; and guilty wretches took
New hope, and in his prayers wept and smiled,
And blessed him as they died forgiven. And all
Saw in his face contentment, in his life
The path to glory and perpetual joy.'

This affectionateness implies the abnegation of self and a yearning desire for the benefit of others. The selfish man, whatever be his attainments, never has it, and he knows nothing of the empire of human hearts. It is, like the capacity for poetry or painting, a natural gift; and when it is hallowed and intensified by love to Christ and the souls of men, it attains its highest form, and becomes bright, beautiful, and wide-reaching. It operates by a sort of spiritual electricity, that passes from heart to heart and makes them vibrate in unison,—an influence which philosophy can neither detect nor explain, but which all who come within its reach experience and acknowledge. It was so in the divine Teacher, the model of all excellence, who 'spake as never man spake.' He took upon himself 'the form of a servant,' and said that he came 'not to be ministered unto, but to minister, and to give his life a ransom for many.' It was for others that he lived, and wrought, and died. 'Meek and lowly,' his 'words dropped as the rain and his speech distilled as the dew;' in his tongue was 'the law of kindness;' and therefore, it is said, 'The common people heard him gladly.' It was so also with the great apostle of the Gentiles, the most successful of all missionaries. No one can read his epistles without seeing that love to Christ and the souls of men was the constraining and actuating principle of his whole conduct.

It radiates from all his words and his actions. It was so strong within him that he considered no danger too great, no sacrifice too costly, no suffering too severe, and no act of self-denial too painful, if it was the means of inducing sinners to come to Christ. He did not keep himself aloof from his hearers, stand at a distance from them, and, as it were, throw the gospel at them, and speak to them as if he moved in a region far above them, and with which they could not intermeddle. He made them ever feel that he was a man like themselves. His humanity appeared in all that he said and did; it touched and moved them, linked itself with their feelings, and would not let them go. It enclosed them round and round, and gently led them to Christ. 'I made myself,' he says, 'servant to all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ), that I might gain them that are without law; to the weak became I as weak, that I might gain the weak. I am made all things to all men, that I might by all means save some.' And to the Thessalonians he says: 'We were gentle among you, even as a nurse cherisheth her children: so, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.' And this love, which burned in his heart, was so tender and importunate, it made him so pant and struggle for the conversion of sinners, as at times to exceed his power of utterance, and to find adequate expression only in tears. He would not let sinners go. He grasped, implored, and wept over them, entreating them to believe in Christ; and hence

it was that he said to the elders of Ephesus, 'Remember that by the space of three years I ceased not to warn every one night and day with tears.' It is no wonder that Paul had so many converts. The heathen, sunk in ignorance and sin, are insensible of their spiritual maladies, care little for the offers of the gospel, and can scarcely be prevailed upon to hear them; but they all understand the language of tears. That at once arrests their attention and excites their interest. That is a kind of eloquence which even children feel; and when it is sincere and cordial, it convinces even the unconcerned that the person who displays it is really seeking their good. It secures their confidence, and it is not long till their affection also is won; and for the sake of the love which they bear to the speaker, they give heed to his words, and are thus guided to the Master whom he represents. This is the usual course of conversion,—affection for the teacher culminating in love for the Saviour of whom he speaks. And how was it that Paul acted in regard to the erring and the backsliding? There is nothing that more pains the faithful minister or missionary than the inconsistencies, the gross sins, and the apparent apostasy of his converts. It is inexpressibly sad to have hopes blighted, the joys felt at what was deemed conversion quenched, and to be forced to conclude that all his labours and anxieties and prayers have been in vain. In such cases, too, there is generally an element of ingratitude and unrequited kindness, which stings the teacher, and tends to stir up angry and indignant feelings. Paul felt such things in all their bitterness; but still love prevailed, and he would not let such persons escape. He followed them with all the urgency of genuine affection, and pleaded with them to repent and cleave to the Lord. In the case of the great sinner at Corinth, he says: 'For out of much affliction and

anguish of heart I wrote unto you, with many tears, not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.' And when he learned that his expostulations had been effectual, that the backslider was reclaimed, and that the whole church was humbled and penitent, his soul was so filled with joy that he cried out, in a burst of uncontrollable emotion, 'O ye Corinthians, our mouth is open unto you, our heart is enlarged.' Love begets love; and that Paul excited in the minds of his converts warm and strong affection for himself is evident from the intimations that the churches in Galatia would, had it been possible, have 'plucked out their own eyes and given them to him,' and that the elders of Ephesus 'wept sore, and fell on Paul's neck and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more.' In proof of the value of this affectionateness on the part of the Christian teacher, we might also appeal to the history of the church; for if we consult the biographies of ministers, it will be found that those whose labours have been most signally blessed, either in the ordinary ministry of the gospel, in seasons of revival, or in the mission field, have been men of large, earnest, and loving hearts.

We have said that this affectionateness, or the capacity of securing the confidence and the love of others, is the gift of the divine Creator. In all cases where it exists in the largest measure, it is a part of the natural constitution which divine grace has renewed and strengthened. But it may, by all truly converted men, be to a certain extent acquired; and it is the duty of all Christian teachers to endeavour to gain and to exercise it. Where there is genuine love to Christ, and an earnest and continuous desire for the salvation of souls, combined with true

humility and self-denial,—graces which the taking up of the cross implies,—it cannot fail to be evinced both in our conduct and in our teaching. And to sum up its advantages in a single sentence, we say, The teacher whose ministry causes most frequent joy in heaven is that of him who, like his divine Master, is ‘meek and lowly,’ who lives and labours for Christ, whose face shines with the reflected light of inward truth, whose words drop sweetness, whose warm affection is thrown around all who come into contact with him, who is ready to take all his hearers to his bosom, who ever regards and treats them as his fellow-men, endowed with precious and immortal souls, and who,

‘ Letting down the golden chain from high,
Draws his audience upward to the sky.’

To these ten requisites which we have mentioned as necessary for successful missionary labour,—namely, sound health, deep and influential piety, good mental abilities, respectable scholarship and the capacity for acquiring languages, great prudence, good temper, self-reliance, vigilance or the faculty of observation, missionary zeal, and affectionateness,—we would add that it is very desirable that the missionary have also the gift of music. The power of music in calming the passions, taming the savage and the ferocious, and helping the cause of civilisation, has been a favourite theme with poets, both ancient and modern. Marvellous effects have been ascribed to its influence. You all remember that it was fabled that Amphion built Thebes by the music of his lyre, causing the stones to move of themselves into their places; and that Orpheus, the son of one of the Muses, restrained the rage of tigers, drew after him woods, arrested the flow of rapid rivers, and soothed into silence

and good temper the three-headed dog Cerberus, the keeper of the gate of the nether world. Hence Horace says :

‘ Tu potes tigres comitesque silvas
Ducere, et rivos celeres morari,
Cessit immanis tibi blandienti
Janitor aulae.’

Lib. iii. Ode 11.

And in terms almost as strong a far-famed Scottish poet has said :

‘ Earth, ocean, air have nought so shy
But owns the power of minstrelsy.
In Lettermore the timid deer
Will pause, the harp’s wild chime to hear ;
Rude Heiskar’s seal, through surges dark,
Will long pursue the minstrel’s bark ;
To list his notes, the eagle proud
Will poise him on Ben Cailliach’s cloud.’

SCOTT’S *Lord of the Isles*, Canto i.

And in our time it is regarded as a valuable and most useful element in education ; and in the matter of the revival of religion, especially among the lapsed classes, it has been found to be of essential service. But it is specially required for the worship of God, and to enable the converts to sing the praises of him who has brought them out of darkness into marvellous light. Praise is the appropriate and the delighted exercise of all pure and happy beings. The angels praise God, and the redeemed in heaven encircle the throne with anthems of joy. Man was not made to mourn, as has been falsely said, but he was made to praise. It is a fine thought of the eloquent Bishop Atterbury, that he was constituted, as it were, the high priest of creation, not to offer sacrifice, for in the state of innocence that was not needed, but to present in articulate language to God the praises of all his works. All things were marked by wisdom, goodness, and beauty, and all spoke of the excellence of him that made them ; but they

did this mutely. There was one needed that could read and interpret these divine marks, gather up their notes, and form them into songs of vocal praise. Man could do this, as he was endowed with intelligence, with the faculty of speech, with a sense of beauty, and with a capacity for the enjoyment of sweet and harmonious sounds; and had sin never entered, there is reason to believe that all men would have loved music, and that the song of praise would have unceasingly rolled round the earth. And man, though fallen, has retained to a large extent his delight in poetry and in music. Nearly all nations have their ballad and heroic poetry and instruments of music. The bards of Rajpootana in India were numerous and celebrated, held a high place at the native courts, were employed on all great occasions, and have left poems of almost interminable length. This fact shows that the Rajpoots can be affected by music. Indeed, there are few men that are not susceptible of pleasure from sweet and properly arranged sounds, whether these are distributed in poetry or in musical notes; for poetry is the music of words—‘with many a winding bout,’ as Milton has it, ‘of linked sweetness long drawn out.’ But the revelation of mercy has furnished new and more grateful themes for praise. Its topics are specially fitted to inspire joy, and they call for gratitude and thanksgiving. Praise forms an important part of the worship of God, and is thus a duty as well as a pleasure. And when prayer and labour and pain shall be unknown, praise will never cease; for the redeemed of the Lord come to Zion with songs and everlasting joy, and when they reach the gates of the celestial city, sorrow and sighing flee for ever away, while joy and gladness seize and possess them for ever. It is obvious, then, that it is one important part of the duties of the missionary to train his converts to

praise the Lord in a becoming manner, and thus to qualify them for his service now, and in that world to which he is leading them. This exercise will delight the young and all who have an ear for music, while it will attract others to their meetings, and be thus found a powerful means for promoting the success of the mission. It is something, too, in which all can take a part; and therefore many will gladly respond to the invitation, 'Let us go forth to Christ, bearing his reproach; and by him let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.'

I conclude what I have to say respecting the qualifications of missionaries by the following extract from a paper read to the Liverpool Missionary Conference by the Rev. Thomas Green, Principal of the Church Missionary College, Islington, London:—'Spiritual agents alone can rightly perform spiritual duties. The men we want are men of God, truly converted in heart and holy in life; baptized with the Holy Ghost and with fire; taught by the Spirit; led by the Spirit; filled with the Spirit; men of one idea, one aim, one object; like the great apostle of the Gentiles, counting all things but loss for the excellency of the knowledge of Christ; determined not to know anything save Jesus Christ and him crucified; loving Christ, living Christ, and willing, if need be, to die for Christ. Such men are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. They are God's workmanship. They are the special gift of the risen and ascended Saviour to the church. So saith the apostle, "When he ascended up on high, he led captivity captive, and gave gifts unto men: some, apostles; some, prophets; some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edify-

ing of the body of Christ." A live coal from the altar has touched their lips and put away their iniquity. With Isaiah they have heard the voice of the Lord, saying, "Whom shall we send, and who will go for us?" and with the prophet they are ready to reply, and have replied, "Here am I, send me."

LECTURE XII.

THE MANNER IN WHICH THE WORK AMONG THE HEATHEN IS TO BE DONE.

DURING the two past sessions we have considered four of the seven topics which it was proposed to discuss—namely, the scriptural principles of missions, or the place which missions occupy in the word of God ; the obligations which lie on the church to seek the evangelization of the whole world ; the work to be done among the heathen ; and the qualifications which missionaries should possess ; and we come now to the fifth subject that was named at the outset of the course, viz. the manner in which the work is to be done among the heathen.

This is a topic specially prescribed by the Synod ; for in the Rules of Procedure it is enjoined that the attention of the students be called to ‘the best mode of discharging the duties of the missionary office.’ It will be at once seen that this is a wide and very important subject. Happily, there exists upon it a large amount of information. This information is to be drawn from two sources. The first source is the Holy Scriptures, especially the Acts of the Apostles, where are pointed out not merely the objects which the missionary is to endeavour to realize, but the manner in which the apostles acted in seeking to gain these objects ; and when we follow either a scriptural principle

or a scriptural example, we have every reason to expect a divine blessing on our work. The second source of information is the recorded experience of modern missionaries. This is to be found not only in the memoirs of eminent missionaries, and in the histories of missions, but also, and chiefly, I would say, in the published reports of missionary conferences. There are four such Reports—namely, of the Missionary Conferences held in Calcutta in 1855 ; at Ootacamund, in Southern India, in 1858 ; at Lahore, in the Punjab, Northern India, in 1862–63 ; and in Liverpool in 1860. These Conferences were attended by large numbers of missionaries of almost every denomination, and, in the case of Liverpool, by representatives from nearly all parts of the heathen mission field ; and the manner in which they were conducted was this : Men of known ability and experience were beforehand requested to prepare papers on subjects which embraced the main points of missionary labour—the difficulties which the work involved, and the measures that should be adopted as most likely to overcome these difficulties, and to ensure the largest amount of success. These papers underwent long and earnest discussion by the assembled missionaries, and the results were embodied in minutes or findings, which stated the matured views of the Conferences. Views so sifted are evidently deserving of the utmost respect and attention. I am disposed to regard these Conference reports, several of which are volumes of considerable size, as a sort of literature more akin to the Acts of the Apostles than anything that has been produced since the first age of Christianity—uninspired, indeed, but bearing on them the stamp of intelligent and godly experience. To these valuable documents has just been added (August 1873) a volume of 548 octavo pages, being ‘The Report of the General Missionary Conference held at Alla-

habad, 1872-73, with a Missionary Map of India.' This Conference represented nineteen societies and churches engaged in the work of spreading the gospel in all parts of India, and was attended by one hundred and thirty-six members, of whom one hundred and five were ordained missionaries, three of our esteemed agents being among the number—the Rev. Messrs. Shoolbred and Trail, and Dr. Valentine. Besides these reports, a very remarkable little volume has recently been prepared by a member of our own church, Dr. John Murdoch, the able and indefatigable secretary in India of the London Christian Vernacular Education Society of India—a gentleman who has done much, very much, for Christian education and literature in India, who has a dozen times traversed that vast country from Ceylon to Peshawar, and who has conversed with nearly all the leading missionaries of every church and society. He has framed a book, which he calls *The Indian Missionary Manual*, many of the principles of which may be applied to almost every mission field. This book takes up the missionary when he sets his foot upon the shore of India, and supplies him with such counsels and directions with regard to locality, health, and work as he will require till he become old and grey-headed ; and on all the topics mentioned ample extracts from the writings of the most experienced missionaries are furnished, so that the reader can select from these opinions—not always alike—what seems most suitable to his own case. And I may also mention a volume of lectures on 'Foreign Missions, their Relations and Claims,' published in 1869, by the Rev. Dr. Rufus Anderson of America,—a man of great wisdom and ability, who was for forty years the Foreign Secretary of the American Board of Commissioners for Foreign Missions, and who, in addition to his wide experience as Foreign

Secretary, visited and held conferences with the missionaries of the Society in Ceylon, in Southern India, in Asia Minor, and in the Sandwich Islands. On his retirement from the secretariat, at the age of seventy, he composed these lectures, and delivered them to the theological students of six of the American seminaries, including Andover and Princeton. It is on such authorities principally—the authorities of men who have borne the burden and heat of the day in the mission field, and who have been greatly honoured of God—that I will rely for the statements that I am to submit in this and in the two following lectures as to the best manner in which the work among the heathen is to be done—moulded, give me leave to say, by what I have read, learned, and felt during my twenty-three years' occupancy of the office of Foreign Mission Secretary.

1. The first thing to be attended to is the selection of a proper field for labour. In the *Record* for December 1858 a long report, the result of much correspondence and research, is given with regard to a fitting locality for a mission in India. It was this report that induced the Committee on Foreign Missions to make choice of Rajpootana as the scene of their Indian operations. In the introduction to that report the qualities required in a proper mission locality are stated and illustrated. The Rev. Dr. Mullens, in his *Ten Years' Missionary Labour in India*, a most instructive and useful volume, says, at p. 76: 'The establishment of a missionary station is a question of the highest importance, from the great interests of many kinds that are involved; and it is well carefully to consider in what localities these Indian missions are carried on.' He then quotes with approval the following passage from that article:—"The friends of Jesus," says Dr. Somerville, "in seeking to rescue the heathen world from the dominion of Satan, and to bring

it under the benign authority of the Lord Jesus Christ, should manifest as much care and wisdom in fixing on their points of conflict as the men of this world do in conducting earthly warfare. It appears to us that in a vast country like India, where selection is unhappily still easy, any field that may be chosen should have these six qualities: it should be accessible, it should be central, it should be in the midst of an active and energetic race of men, it should not interfere with the doings of other societies, it should be salubrious, and it should be distinctive. And perhaps we should add another, that it should be in a place where the missionaries will enjoy the protection of the civil authorities." And Dr. Murdoch, in his *Manual*, p. 126, while treating of this subject, points out the evils which attend isolated stations (that is, stations so far apart that the agents cannot sustain each other), and adds: 'With, perhaps, the exception of the recently established mission of the United Presbyterians in Rajpootana, and one or two large towns, the above condemnation applies to every mission in India north of the Vindhya Mountains,' i.e. the mountains that lie along the Nerbudda river. By a mission field's being 'distinctive,' is meant that it should have a character of its own, which it does not share with others, and which consequently will secure the attention and the interest of the church. And in the article in the *Record* to which reference has already been made, the following illustration is given: 'It is individuality and relationship that excite and maintain deep and continued interest. Great was the anxiety felt by this country in the siege of Sebastopol, but the interest experienced would have been heightened unspeakably had the besiegers consisted wholly of British soldiers. The co-operative efforts of the French shaded the spectacle, and took away half the interest and half the joy from all

the successes of the Crimean war. The deeds of Havelock, going up with his few brave soldiers through the burning sun of India and the opposing masses of rebel sepoys, every stage of the march marked by a victory, went more deeply into the interest and the heart of the nation than any exploit that was achieved during the whole Russian campaign, because that little band which filled the eye of the mind was composed of our own countrymen. They were unaided and alone, and therefore it was felt that all their glory was our own.' You will observe that it was also said that the place should be accessible, and that those labouring there should have the protection of the civil power. It seems to me, from the plain teaching of Scripture, that missionaries are not called upon visibly to imperil their lives, or to go into a land where they cannot have security for person and property. No doubt we are to act in faith; but faith implies the use of all legitimate means, and serious danger is to be encountered only when it lies in the path of obvious duty. Hence a missionary, when in the field, may feel it dutiful to bear peril and suffering rather than to abandon the work; but in selecting the field, every precaution for health and safety should be taken. Our Lord once and again, when his life was threatened, passed through his enemies and went his way. And when he was about to send forth his disciples into all the world, he said that the man who had not a sword was to sell his coat and buy one; not, I understand, as meaning that they were literally to arm themselves, for the weapons of their warfare were not carnal, but that they were to take all proper measures for ensuring their personal safety. And Paul, in support of his personal liberty, pleaded twice his rights as a Roman citizen; and when deceit and injustice were closing around him, appealed to Cæsar. Before missionaries enter a heathen land,

therefore, it appears to me that they should see that they will have such intercourse with the mother-country as that the supplies necessary for health and support can be easily obtained. It was considerations like these which caused us to provide a mission ship for the Old Calabar mission, the use of which was superseded when the monthly steamers from Liverpool began to visit the West Coast of Africa. The necessity for having such intercourse was deeply impressed on my mind by the lamentable disasters which befell two missions undertaken not many years ago. I refer to the first Patagonian mission, and to the mission of the English Universities to the Zambesi, in South Africa. And I feel myself the more free to make this reference, that, during a personal interview, I pointed out to the high-principled and devoted founder of the former mission the dangers to which he was about to expose himself; and in regard to the latter, when first organized, I said frequently, as opportunity offered, that I feared the issue would be painful. These missions were begun on noble and holy principles, principles that bespoke strong faith and burning zeal—a state of mind which commanded our admiration, almost our reverence. But no proper security was made for correspondence with the home country, and for obtaining needed supplies. And what were the consequences? Cut off from all adequate means of support, the agents of the former all perished of want, and those of the latter were, in a brief period, nearly all destroyed by famine and disease. On this matter we are not to forget that our Lord, in the wise forecast of his providence, prepared, by the conquests of the Roman legions, the world for the safe outgoing of his servants. Everywhere they enjoyed the same civil protection, and could safely go from province to province and from city to city, none daring to interrupt their journey. In the

language of the prophet, 'Every valley was exalted, and every mountain and hill were made low; the crooked made straight, and rough places plain.' Guided by this example, as well as by the regard which we ought to have for our own lives and the lives of others, the home church is to see, in setting up a mission, that its deputies shall possess all that is needful for the preservation of health, for proper food, clothing, and medicine, for correspondence with friends at home, and for temporary returns when sickness calls for a change.

2. The second thing is the choice of central positions in the selected field, and the erection of proper mission buildings. The spots chosen as the headquarters of the mission should be in as healthful localities as can be obtained, and where an adequate supply of good water can be had. They should be also in the midst of the population, with ready access to the surrounding villages; for as the people will not come to the missionary, it is important that, without much fatigue and exposure, he be able to carry the message to them. A mistake here is fatal to the success of the mission. As experience has shown that it is not heat so much as damp that is the enemy of health in tropical climes, begetting as it does ague, fever, and all 'the ills to which flesh is heir,' an elevated site should always be preferred. A house erected in a low situation, or near a marsh, will ere long have to be abandoned. This had to be done a good many years ago in one of our Jamaica stations. Several of our missionaries in Old Calabar, both male and female, have laboured there for more than twenty years; and one reason why they have kept their health in that specially trying climate is because nearly all the houses are built on ridges several hundred feet above the rivers, and stand on a sandy soil, from which the rain flows freely off,

leaving behind scarcely any moisture. In Jamaica and in India this matter is also being attended to, as far as it can be done; for the premises that have been recently erected are raised as far as possible above the creeping malaria of the low grounds. In regard to a site for the mission house, Dr. Murdoch says: 'If the missionary requires to build, the advice of competent friends on the spot should be sought. Several circumstances require to be taken into account. It should be as near to the people as health will permit. . . . An elevated and dry soil should be selected. The most healthy sites are those which, from the natural fall, or from the quality of the soil, do not retain moisture. . . . Marshy grounds, and such as are elevated immediately above marshes, and grounds which are exposed to winds and currents passing over marshes, should be shunned. Sir John Lawrence,' now Lord Lawrence, 'in his evidence before the Sanitary Commission, referred to a matter of importance. "In India," he said, "one great point on which good health depends is the water. Our people very seldom look to the water; but the natives always look to the water in choosing a locality."'—*Manual*, pp. 30, 31.

The sort of buildings put up when the site has been chosen will depend upon the country and the climate. They should in all cases be such as will ensure the health of the missionary and his family; for undoubtedly he who from love to Christ and the souls of men leaves his native land and all its enjoyments, is entitled in the country where he labours to a commodious and a comfortable home. This is at once wisdom and economy. If native artisans and building materials can there be procured, all that is needed to provide such houses is an adequate sum of money. But it may happen, as was the case with Williams in the Pacific, and with many other pioneer missionaries, that no

mechanics are to be found; and then the missionary would require to be a sort of universal artisan, and not merely to plan and direct, but even to put his hand to the work. The erection of mission premises is often a severe tax upon the time and labour of the missionary, and it is a great advantage to him if he possess some architectural skill. The Rev. William Girdwood, in view of being a missionary, learned in early life to work both in iron and in wood, and he is finding his mechanical attainments of immense benefit to him among the rude Caffres of Kreli's tribe, in South Africa. In the *Record* for May 1870, he describes two square buildings of *wattle* and *daub*, which he had set up, —one for a church and one for a dwelling-house,—and in the erecting of which he had employed none save the Caffres of the district; but he adds, 'The carpentry and masonry, of course, I have accomplished myself.' If materials for erecting houses suitable for European missionaries cannot be had on the spot, the mission will be expensive. This has been a drawback to our mission in Calabar. No stones for building can be got there. The native houses, with clay floors, will not do in that climate for white men; and the result has been, that we have been obliged to send out wooden houses from this country. The late Rev. Zerub Baillie, a man of rare genius and many gifts, contrived to make bricks, and erected with his own hands a neat church and manse at Ikorofiong, a station at least one hundred miles from the coast. With a zeal all his own, he wrought eight hours a day. It was a sight which would interest even the holy angels as they passed by, to see him girded with his apron,—his face all radiant, as it ever was, with loving-kindness,—working with his trowel, and at the same time preaching Christ to the natives that were standing around him. But such long exposure to the tropical sun was too

much for him ; and it may be said that he fell a martyr to his efforts to provide a house in which the children of Ethiopia might meet for the worship of God.

In regard to churches for native congregations, and houses for native agents, the opinion of missionaries is, that they should not be costly, and should be such as the people can rear by their own resources. At the Liverpool Conference, the Rev. Mr. Trestrail of London said : ‘ As much as possible, edifices connected with missionary institutions should be conformed to the native size, cost, and general structure. Large sums have been uselessly expended in many parts of the mission field for want of a due regard to those principles.’ The Rev. Dr. Mullens said : ‘ I am sorry that in some cases mistakes have been made as to the extra cost of native churches. Look, for instance, to the style in which many of the churches for native congregations have been built. Ought they not to be so built, that hereafter other congregations may erect similar ones from their own means, and of their own means maintain them and keep them in repair?’ And the Rev. Behari Lal Singh, a converted Rajpoot, said with emphasis, ‘ Another hindrance to the growth of Christianity (in India) is the adoption of the high scale of expenditure in the erection of our churches, school-houses, and dwellings for our native ministers. If the Missionary Societies were to withdraw pecuniary gifts, and ask us to lay the foundation of God’s temple, many of us who have seen the magnificence and the sumptuousness of your churches would, like the Levites and the fathers of old, lament at the vast disproportion’ (pp. 282, 284, 294). And it may be added that it is most desirable to get the natives themselves to erect such houses, as this calls forth their interest, and attaches them to the mission. I believe that one reason of the remarkable and most

gratifying success with which the Rev. John Selater, who but a few years ago was a student in this Hall, is meeting among the Fingoes, on the other side of the Kei river, in Caffraria, is because he got the natives at the outset of the mission to put up themselves five houses, in which to assemble for the worship of God.

3. The third thing is the acquisition of the native tongue. We have carried the missionary to the field of labour, and have placed him in a healthful and commodious house ; and now he has to find the means for communicating saving truths to the thousands around him that are perishing for lack of scriptural knowledge. And it is obvious that he cannot speak to them, or reach their understandings and their feelings, till he has mastered their language, and is able to address them in their mother tongue. This remark is applicable to our missions in Calabar, Caffraria, India, and China, and to every mission field where English is not the current medium of communication. In Jamaica and in Trinidad no foreign tongue has to be acquired. The people there speak an imperfect English, and the preacher who is popular among them is one who uses plain terms, and who utters his words slowly and distinctly, so that they can easily follow him and apprehend what he says. No one who delights in long and learned words—*sesquipedalia verba*—being more of a Roman than a Saxon, who speaks very rapidly, or who has an imperfect utterance, needs go to the West Indies. I do not require to urge the importance, the absolute necessity for usefulness and success, of the missionary acquiring the command of the language of the people whom he is to teach ; for, so long as he addresses them through an interpreter, he has no security, and can have none, that his instructions are fitly and correctly imparted ; nor will he in this case be able to gain the confidence and the affections

of his hearers. Our Lord said to his disciples that they were to tarry in Jerusalem till they were endued with power from on high, and one prominent part of this divinely given qualification was the gift of tongues ; and the modern missionary must consider himself as not fitted for his work till he has got this endowment. All our missionaries, therefore, that have been sent out to the fields named have been instructed, in the first place and without delay, to give themselves to the learning of the language of the people. Now the testimonies of all foreign agents agree in this, that if a missionary do not acquire the native tongue in the first year, or within at least two years from his arrival, he will never gain it. 'The experience of a century,' Dr. Murdoch says (p. 68), 'has confirmed the truth of the observation, that if a missionary does not get over the main difficulties of the language within a year, there is little likelihood of his getting over them at all ;' and he quotes from the Rev. Mr. Hough the following statement : 'A venerable missionary, soon after my landing in India, told me that he had always observed—and at that time he was about fifty years' standing in the vineyard—that those persons who *deferred* the study of the language either neglected it altogether or picked it up afterwards in a very perfunctory manner ; and I must confess,' he adds, 'that my own observations have abundantly confirmed the truth of this remark.' And the Rev. Mr. Leupolt of Benares, an admirable and most successful missionary, said at the Liverpool Conference : 'Every missionary committee should make a law, as inflexible as the laws of the Medes and Persians ever were, that no missionary going to a new sphere should have anything to do with English for a year and a half, even though he be appointed a teacher to one of the English colleges. He should be requested to spend the first year

and a half in studying the language of the new scene of his efforts; and if he does not acquire the language in that year and a half, he will never learn it at all. This is what I have seen during the twenty-six years I have been in India' (pp. 31, 32).

The ear is the regulator of language, and if it be accustomed to the native sounds, and to nothing else, it will soon be able clearly to distinguish them. How speedily does a child, listening constantly to the conversation going on in the family, acquire the native language and the capacity to speak it! And hence it is said that the best and most efficient mode of gaining a new language is to live among the people, or at least to mix with them as much as possible, lisping out their words, and bit by bit realizing facility of conversation with them, avoiding meanwhile contact with English. Mr. Henry Carre Tucker, of the Bengal Civil Service, a pious and accomplished gentleman, who was for more than twenty years the Commissioner of the Governor-General at Benares, and who had consequently many officers under him, told me many years ago, that when young men came out from England he sent them into the interior, where they would not hear a word of English, and where necessity made them attentive to what they heard and saw, and that in a comparatively few months they were in a condition to hold intelligent intercourse with the natives. This can scarcely be done in the case of our missionaries; but the substitute for such isolation is teaching in the day schools. And it is a most gratifying fact—honourable to the diligence and fidelity of our agents—that there is not one of our missionaries, either in India, Caffraria, or Calabar, who has been any length of time in the country, that cannot preach in the native tongue.

The importance of going among the people and learning

the language from their lips, is evident from another consideration,—that there is often a great difference between the written language and the spoken language. The man who has acquired it from books, and has gained a critical acquaintance with it, is qualified for the work of translation ; but as a preacher the people will not likely understand him. The Rev. John Walton, Wesleyan missionary from Jaffna in Ceylon, referring to this matter, said in the Liverpool Conference (p. 35) : ‘ In the study of the Tamil language I lost a great deal of precious time. I had been six months engaged in the study at the mission-house before I discovered that there are in Tamil a *written* language and a *spoken* language ; and when I had made considerable progress, as I thought, in the knowledge of the written language, I found myself incapable of holding a common conversation with the people in whose midst I lived.’ And after noticing how ashamed he was when he discovered that he could neither understand nor reply to their questions, he mentions an anecdote, which the learned Beschi tells in his Grammar, of a missionary who had been speaking with great earnestness for half an hour, when an old woman rose in the congregation and begged that he would tell them in *their* own language what he had been so eloquently describing in his own. To qualify for preaching in the vernacular, it is recommended that the missionary keep what is called ‘ a bazaar book,’ for marking down phrases, similes, and illustrations which he may there hear.

In all our foreign mission fields now, and in very many of the mission fields of the heathen world, the native languages have been reduced to a written form ; and in these, dictionaries, grammars, and printed books exist. The making of these may be said to have been the breaking up of the untouched soil—an invaluable bequest left by the

early missionaries to their successors. The elements of the language may thus be attained; and when the general principles are mastered, intercourse with the people will soon give the power of preaching to them intelligently. But the missionary may have to go to a place where no such helps are to be had, and where the language exists only in its spoken condition. This was the case in Calabar; and it is to the credit of our devoted missionaries there, Dr. Robb and Messrs. Goldie and Anderson, that they have reduced the Efik to a regular form, and have produced an Efik literature, embracing a dictionary, grammars, school books, tracts, hymn book, catechisms, brief commentaries, and the entire Scriptures. The manner in which such a process is effected was graphically sketched in Liverpool by the Rev. Dr. O'Meara, of the North American Indian Mission, an able and large-hearted missionary. You are aware that the Indian words are of prodigious length. Dr. O'Meara said that it had been the practice in that mission to speak through interpreters; that he disapproved of this mode of teaching, and expressed his intention to learn the language of the people; and that a missionary to whom he made known his resolution smiled and said, 'No white man could ever get his tongue round the long Indian words, which seemed to have been growing since the Deluge, so long and so immense are they in size.' 'I remember,' he goes on to say, 'answering him that I was convinced that God was the author of language and also the author of revelation, and that I did not believe that God was the author of any language into which the method of salvation was not communicable and translatable. . . . I went forth under this impression, and declined altogether the assistance of an interpreter during the first year of my labours. I went away sometimes forty and fifty miles from where any one

could speak a word of English, and where the only white face was my own. I placed myself among the Indians, and listened to their language. At first it seemed a very strange language, the words were so long; even the sentences appeared to consist of but one long word. My first step, no unimportant one, was to ascertain where one word began and another ended; but under the blessing of God I attained that step, and then proceeded, by signs and otherwise, to find out the nouns of the language, then the verbs, and then to put verbs and nouns in a very summary way together. I then endeavoured to form sentences. . . . The first year was spent in that way. I afterwards obtained the assistance of an interpreter, but his principal work was to aid me in getting a more extensive vocabulary of the language. By the blessing of God, at the end of about three years, without any assistance from teachers or books, I felt myself able to minister to the people in their own language, and I have now been for more than twenty years engaged in this happy work.' He added, 'I look upon it as of paramount importance that every people on the face of the earth should have the gospel preached to them, not through a language which they do not understand, or through the imperfect medium of an interpreter, but in their own tongue, and from the mouth of the messenger of God' (pp. 33, 34).

A few words in conclusion. The multitudinous diversities of language or forms of speech that exist in the world are the effect of the rebellion and the wickedness of men. This is evident from what is said in the Bible with regard to the design which the post-diluvians had in building the city and the tower of Babel, and the measures which God adopted to arrest that work and to disperse the builders, when, as Milton says—

‘ He in derision set
Upon their tongues a various spirit, to raze
Quite out their native language, and instead
To sow a jangling noise of words unknown.’

‘The city and tower,’ says Jonathan Edwards, ‘was set up in opposition to the city of God, as the god that they built it to was their own pride. Being sunk into a disposition to forsake the true God, the first idol that they set up in his room was themselves, their own glory and fame.’ And he is of opinion that the confounding of the one speech of men was in one sense a gracious act, for he says, ‘If they had gone on and prospered in building that city and tower, it might have kept the world of wicked men, the enemies of the church, together, as that was their design. They might have remained united in one vast, powerful city, and so they might have been too powerful for the city of God, and quite swallowed it up’ (*History of Redemption*). If there were rays of mercy mixed with that event, and if, as this great man further says, ‘the dispersing of the nations and the dividing of the earth among its inhabitants so as most to suit the great design of redemption, and particularly that God therein had an eye to the future propagation of the gospel among the nations,’ may we not anticipate that, when Christ’s glorious administration shall be completed, this effect of sin shall be done away too, and the redeemed be in the heavenly world put into a condition where with one speech as well as with one heart they shall sing the praises of God and of the Lamb? This, in regard to that name which is above every name, may to a great extent be yet realized even on earth. I recollect when, as the deputy of our Synod, I sat in the church of Franeker, in Northern Holland, and listened to a sermon in Dutch, and when the only words that I understood were *Iesu Christos*, the idea

occurred to me—and it was a very pleasant one—that as the doctrine respecting the divine Saviour is altogether a matter of revelation, the languages of earth know nothing of Jesus Christ, and hence translators of the Scriptures into those languages have to adopt the inspired terms, ‘Iesus Christos;’ and thus it will come to pass, when the world is fully evangelized, that all men shall speak of Jesus Christ, and in that manner the prediction shall be literally verified, ‘In that day there shall be one Lord, and his name one.’ We do not know what will be the speech of heaven and of a blessed eternity, but in that land of love and perfect knowledge there is no reason to doubt that those who come from the east, the west, the north, and the south, and sit down with Abraham and Isaac and Jacob in the kingdom of God, will be able not only to hold with each other intelligent intercourse, but also to join in the united acts of celestial worship. Let us therefore now hear, understand, and obey the voice of God—do what we can to have that voice conveyed to the various nations in terms which they will understand, and to bring believers into the one fold of Christ’s church; assured that if we shall form a part of that immense and glorious assembly, gathered ‘out of every kindred, and tongue, and people, and nation,’ God, who endowed the first man with the gift of speech, will make all understand the ascription that will go up from countless millions, ‘Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.’

LECTURE XIII.

THE MANNER IN WHICH THE WORK AMONG THE HEATHEN IS TO BE DONE.

IN our last lecture we entered upon the consideration of the manner in which mission work among the heathen is to be done, and mentioned three things,—namely, the selection of a proper field of labour, the occupation of a central position with the erection of mission buildings, and the acquisition of the native tongue. We now state,

4. The preaching of the gospel. This is the grand instrumentality which God has provided for converting sinners and for preparing his people for the heavenly state. The command of Christ is, Preach the gospel to every creature; disciple all nations; unfold to them fully the truths of divine revelation, which it is the province of the Holy Spirit to bless, and which, when so blessed, shall make men in heart and life 'disciples' of the Lord Jesus Christ. The apostle enjoined Timothy to 'preach the word'—the whole inspired word—which is 'profitable for doctrine, for reproof, for correction, and for instruction in righteousness,' and which, when understood and believed, makes 'the man of God perfect, and thoroughly furnished unto every good work;' and he himself declares it as a special favour that it was given to him to 'preach among the Gentiles the unsearchable riches of the Lord Jesus Christ.'

And so important in his view was the ordinance of preaching, that he said, 'The Lord sent me, not to baptize, but to preach the gospel;' 'Woe is unto me if I preach not the gospel;' and he exhibits this as God's appointed method of bringing sinners to himself. 'It has pleased God,' he says, 'by the foolishness of preaching to save them that believe.' It seemed to some in the apostle's age, just as it seems to very many in our time, that the preaching of the gospel was an unwise and a very insufficient agency for the renovation of men; but it is God's prescribed mode for doing so, and the testimony of nearly two thousand years is that the foolishness of God in this matter is wiser than the wisdom of men. Hence all right missionaries regard it as their highest duty and privilege to preach the gospel. 'Preaching,' says the Rev. Mr. Ward, in his excellent work on *India and the Hindoos* (p. 221), 'or the announcement by the living voice of the doctrines and duties of the gospel, is the most efficient instrumentality as yet instituted for promoting the conversion of mankind to the religion of the Lord Jesus Christ. Missionaries allow no plans of benefiting the heathen to take the precedence of this *oral communication of divine truth*.' It becomes, therefore, a proper subject of inquiry, what are the best methods that should be adopted, according to the state and habits of any people, for successfully imparting the truths of Scripture. It is for this reason that in the Missionary Conferences to which reference was made in the last lecture, the best and most efficient modes of preaching to the heathen occupied the earnest and the anxious attention of the assembled brethren; and it justly did so, for there is no instrument of persuasion so potent as that of the human voice when it is properly employed.

The idea conveyed by the word *κηρυσσεν*, preaching, is, as was stated in the third lecture, that of open, public

invitation, proclamation, or advertisement—a message to which all that hear it are welcome, and in which they all have an interest. It is a proclamation made by God to sinners of mankind which it is their duty to hear and to obey—glad news, or the offer of a free and full salvation through faith in the one divine Saviour. There is no restriction, no limitation, no recognised difference among men. Its language is, ‘Unto you, O men, I call, and my voice is to the sons of men. Look unto me, and be ye saved, all ye ends of the earth.’ The ambassador of God does not understand his office or his function unless he feel that, like a public crier sent out into the streets or the market-place, he has a message for every one, and that it matters not what be the condition, the character, or the pursuits of those addressed, his business is to persuade them to come to the Lord Jesus Christ.

Now it is obvious that, as the duty of the crier is to deliver the message with which he is entrusted, he may take various methods for doing so, just as he finds access to those whom his message concerns. He may preach in the open field, on the highway, in the prepared building, in an upper room, or in the schoolhouse. Our Lord preached on the hill-side, in the wilderness, and on the sea-shore, as well as in the temple and in the synagogues. His disciples preached in the outer court of the temple, in private houses, and in any place where they could find men to hear them; and their object in all these cases was to make known Christ crucified. The whole world is now the field of labour, holy ground; and the number of the auditors does not alter the character of the work. Philip preached to the eunuch in his chariot, and Paul preached to the jailor in the prison of Philippi; and both these sermons were followed by saving results. The minister

visiting from house to house, teaching in the Sabbath school or in the Bible class, or addressing the prayer meeting as Paul did Lydia and her companions by the river-side, is really preaching the gospel, provided that his aim be to bring sinners to Christ and to salvation. Our Lord has made provision for this mode in the great promise, 'Where two or three are gathered together in my name, I am in the midst of them.' Thus, whilst there is no doubt that the idea generally associated with the word preaching is that of open, public, and continuous address, yet we do not hesitate to say, that should persons meet in the name of Christ, be the number only two or three, and should the truths of God's word be there clearly enunciated by those who are authorized to do so, there the gospel is preached. I accord, therefore, with the following resolution passed by the Missionary Conference that met at Ootacamund, in Southern India, in 1858: 'That in seeking to discharge this great duty' (of vernacular preaching), 'every practicable method of bringing the truths of the gospel to bear upon the native mind may be legitimately employed, and that no one specific method can be justly set up as *the* preaching of the gospel to the exclusion of every other; and hence this Conference considers that the making known of the gospel to children and youths, whether heathens or Christians, in classes or schools, and the more public proclamation of the same gospel to all who will listen to it, in the streets of cities, towns, and villages, or in any other place whatsoever, are only different departments of one and the same great work.'

I have made these remarks because you may be aware that there has been a controversy, conducted with considerable earnestness, as to whether educational institutions set up by missionaries, which have for their aim to give a high-

class education, are a proper carrying out of the divine command to preach the gospel, and can be regarded as having a justly missionary character. This controversy has been occasioned by what are called 'The Scottish Missions in India,' begun by the justly celebrated Dr. Duff in Calcutta, and now carried on by the agents of the Established and Free Churches in Calcutta, Madras, and Bombay. These institutions are schools or academies of a superior kind, intended to give an attractive and first-class education to the young men of these great cities. In these institutions the Scriptures are read, and the good men who preside over them embrace every fitting opportunity for commending divine truth; but their professed object is not formally to make converts, but to make good scholars. It is alleged that the character of Hindoo society is such, that this process is necessary as a preparation for the more successful preaching of the gospel at a subsequent period; and on this ground it is that the nature and the design of these institutions are vindicated. In 1868 two very able lectures with regard to these institutions were delivered in this city, and in several other towns in Scotland, by the Rev. William Miller, Free Church missionary from Madras. The import of these lectures is, that Hindooism is a vast, a compact, and a corporate system—a system that has nothing like it elsewhere in the world; that by its high caste rules and its religious rites, guiding every act of individual and social life, it binds all the members of the community together by ties that they cannot break, and destroys all individual responsibility and all sense of freedom; that the individual thinks, feels, and acts as the community directs him, and only as he is thus directed; and that consequently, if you are to penetrate this dense and interweaved mass, you must bring to bear upon it a strong and united force: that

preaching, which converts an individual here and there, and may be said to act only on the outskirts, will not do it; and that the only real path to success is to take the young men, and so to train them, so to impart to them the high culture, the literature, and the science of Europe, as that they shall be made to see the folly and the evils of their own religion, and thus be instrumental in diffusing more correct views among their countrymen. It is in this way, he thinks, that these institutions are more efficient than any other agency that has yet been employed in India, preparing the way for the work of the preaching missionary. He says: 'The baptism of individuals among the pupils is not the main work that these institutions are fitted to accomplish. The great work which they are fitted to accomplish, as has been once and again explained, is to prepare the way of the Lord, and to make his paths straight. The leading of individual souls into the church, though it be the most glorious result, is not yet the main result that their appointed method of activity is fitted to secure. It is a result that is most fervently desired, but yet not to be regarded as if it were all and everything. On the contrary, the great work of the institution may be powerfully progressing when there are few or no open professions of Christianity' (p. 34). According to this view, it cannot properly be said that these institutions are not missionary in their character, for they have been founded in the belief that, in a given number of years, the work will be more speedily and completely effected by having these institutions to prepare the way than would be the case without them. It is true that the conversion of the scholars is not the immediate aim,—that that aim is to operate beneficially upon the Hindoo masses,—but then systematic preaching is to enter by the breach thus made, and to turn the people to the Lord. Mr. Miller

accordingly urges that this be done. 'There should be,' he says, 'some agency going forth in all simplicity; knowing, in the most literal sense, nothing but Jesus Christ and him crucified; depending in no degree whatever upon any human wisdom; trusting for all its efficacy and power to the promised help of the Holy Spirit. Such an agency I place as the first and the greatest thing which Scottish missions in India need' (pp. 44, 45). The argument of the advocates of these institutions may be set forth by the following illustration. When the Duke of Wellington began the great Peninsular campaign, the first thing that he did was to form at Torres Vedras, in Portugal, a large entrenched camp, to which he might retreat in case of danger, and from which he might issue out and strike right or left as occasion offered. Now it might have been said that it was not right to employ in the making of these vast trenches an army that had been sent directly to fight the enemy; whereas events showed that, but for this secure asylum, the splendid victories which distinguished that war, and which drove the French from Spain and Portugal, would not likely have been achieved. But still the question returns, Are these high educational processes necessary as a preparatory training? and are they fitted to be more effective in penetrating and overthrowing Hindooism than the direct preaching of the gospel would be? On this point different opinions may be entertained; and I must say that the evidence which Mr. Miller gives in support of his views seems to me very defective. I am slow to believe that the preaching of the gospel, which has in it the wisdom and the power of God, is not fitted to convert the subtle Hindoo as well as the docile African; and that churches, composed of living men, and animated by the grace and spirit of Christ, would not exert influences that would

effectually dissolve the concrete bonds of Hindoo society. And hence the Rev. Mr. Bowen, American missionary in Bombay, when replying to Mr. Miller and to the late Rev. Dr. Macleod of Glasgow, who after his return from his missionary visit to India advocated similar views, says : 'There is an organic unity in society, a corporate life in which all participate. We are members one of another ; we are in our measure affected by whatever affects the corporate whole. Influences that tell upon individuals terminate not with them, but radiate through the community. Now we submit that this great fact constitutes just as cogent a reason for addressing ourselves to individuals in the ministry of the gospel as for seeking to work upon the mass. The fact of the interdependence of one man upon another is just as much an encouragement in labouring directly to bring one man to Christ as in labouring to pour christianizing influences into the community at large. For there is no mightier christianizing influence than that which is brought to bear upon a community when a member of it is persuaded to consecrate himself, body, soul, and spirit, to the service of Christ.'¹

Now, as it is the business of the preacher to convey the truths of the divine word to the mind of the hearers, it is his duty to ascertain as far as he can that this is effectually done. For till these truths be lodged in the mind, and clearly understood, there is no reason to expect that the Divine Spirit will bless them either for conversion or spiritual improvement. The sun may shine and the rain fall, but no crop will be produced unless appropriate seed be deposited in the soil ; and in like manner we must place fitting materials at the disposal of the Holy Spirit. The first creation was made by the spoken word of God, and the

¹ Quoted by Dr. Rufus Anderson, pp. 322, 323.

new creation is formed by his inspired word; and our imperative duty is to see that this word be placed in the mind and clearly understood. In doing this in heathen lands, as well as in this country, several things are to be attended to.

In the first place, the teacher himself must have a distinct and accurate idea of the truths which it is his aim to communicate; for it admits of no dispute, that we can lucidly explain only that which we fully understand. It is long since Cicero said that, unless the speaker thoroughly understands his subject,—‘nisi subest res ab oratore percepta et cognita,’—his discourse will be vain and almost puerile—‘inanis et pene puerilis’ (*De Orat.*, lib. i. sec. 6). The cloud and mist that envelope the instruction come from the mind of the teacher. It is a great mistake to imagine that no study is requisite on the part of the missionary, and that any sort of address will do in teaching the heathen. The testimony of all the more successful missionaries unites with that of home ministers in declaring that, the more careful they were in their preparation, the greater was the influence which they acquired over the people. ‘Look,’ said the Rev. J. Scudder, American missionary, in a paper which he read on Vernacular Preaching at the Ootacamund Missionary Conference; ‘Look at the two most successful men in the history of Indian missions, the immortal Swartz and the no less worthy Rhenius. What were the attainments and the preaching habits of these two men? Swartz, after he had attained the Tamil language, spent five years in earnest study of the Hindoo mythology and philosophy, that he might qualify himself to meet the natives. The acquisitions of Rhenius in the vernaculars were the admiration of the Hindoos, and his sanctified and vernacularized intellect lives in the numerous Tamil works which to this day constitute the best part of our native Christian litera-

ture' (p. 153). It is the appointment of God that nothing that is really good or enduring can be gained without toil. It is true, indeed, that the missionary may meet with interruptions so numerous as to put it out of his power to deliver a systematic discourse. But this just renders it the more incumbent on him to have his ideas well arranged and firmly fixed in his mind; for if this be not the case, these interruptions will so disturb him as to make his teaching altogether futile. Let there be no indistinct murmur, no uncertain sound uttered. Let the notes of the silver trumpet be full, round, and ringing, going through the ear straight to the heart.

In the second place, the missionary has to secure the attention of his hearers. This is not easily done in regard to a people on whom he has no claim. Should he get a church erected, and can persuade the heathen to enter it, silence and decorum can be maintained without much difficulty. But in addressing a promiscuous audience, such as he will have in the open bazaar or at a religious festival, it is often felt to be a hard matter to induce them to give heed to what he has to say. The gospel is not welcome to them. It makes known a religion for which they do not feel a need; it is offered by a stranger; and they do not see that there is any obligation lying on them to listen with calmness to his statements. But till their attention be gained, no good can be done; and to secure this, various methods have been adopted, such as singing a hymn, telling an anecdote, quoting a proverb, or engaging in conversation with them on ordinary matters, and then conducting them gradually to divine things. But a man of prudence and tact, thoroughly acquainted with the religion of the people and with local habits, will be his own best usher, and will follow that plan which experience has proved the most

likely to answer his purpose. As a means of securing the interest and the attention of the people, especially at the outset of the mission, I have long regarded the services of medical missionaries as of inestimable value. The following extract from the letter of instructions given to Dr. Valentine, when he left for India in 1861, shows the nature of the office and what he was expected to do:—"You will of course do everything that you can to preserve the health and to secure the comfort of the missionaries. But this is not the main object for which you are deputed. You are sent to labour among the natives of Rajpootana. The great difficulty which the missionary experiences is to induce the natives whose spiritual good he seeks to place confidence in him, to look upon him as a friend, and to listen with interest to his message. They do not feel their spiritual need of his teaching, and therefore they turn away from him with unconcern or with suspicion. But they all feel their bodily diseases, which sin has caused; and when any one removes their pain and grants relief from suffering, their feelings of gratitude are excited, and they come to regard their benefactor with favour. Thus, as the miracles of healing which our blessed Lord wrought while on earth spread widely his fame, and caused "the common people to hear him gladly;" so the skill of the medical missionary, kindly exercised, opens the way for the ordained missionary to the homes and the hearts of the people. Restored health satisfies them that the strangers have good to give. There are thus three things which you will keep steadily before you, and labour, by divine grace, to accomplish: *First*, You will visit the people, and do what you can to heal their bodily diseases; and to enable you to do so efficiently, you will have to acquire their language. *Secondly*, You will carefully and prudently take advantage of your position and

influence to commend Christian truth to your patients, and through the chinks which gratitude has opened to drop in the seeds of the divine word. And *thirdly*, You will regard yourself as the pioneer or herald of the ordained missionaries, whose duty it is, as far as you can, to remove obstructions out of their path.¹

In the third place, the language employed should be plain, and easily understood. In reality, it is as necessary to study the words as it is to study the thoughts of the address. Whether the preaching be in English or in the vernacular, all terms should be avoided which the hearers are not likely to understand, or which they will do so but dimly. 'Missionaries,' says the Rev. Mr. Ward, p. 222, 'are in danger of rising superior to their simple-minded hearers in the terms they employ and in the construction of their sentences. Their style has often too much of the staidness and artificiality of Johnson, and too little of the simplicity of Addison and Swift.' I recollect that the late Professor Pillans, an elegant scholar, when urging the use of plain language, gave this illustration: When, he said, a word reaches the ear which is not understood, the hearer stops it, and asks, Who art thou? and before the question can be answered the idea is lost. This is a just view of the case; for, as language is the vehicle of thought, should the words be unintelligible, the thought is not conveyed. It is *vox et preterea nihil*. And besides this, the teacher will need to employ illustrations and similes, drawn from things which his hearers comprehend, to enable them to perceive the new truths which he is unfolding to them. Many, it is said, understand a simile or an illustration better than an argument, and are more influenced by it. But in following this course, which is strongly recommended, he ought to

¹ *Missionary Record*, November 1861, p. 201.

bear in mind that no human similes adequately describe divine things, and therefore that varied illustrations must be used in order to present the full features of the truth. It is said of the late Rev. Mr. Lacroix, the most eloquent of all vernacular Bengali preachers, that 'he was ever anxious to "use great plainness of speech," and turned to account a natural gift he possessed of devising striking similes, in which some clear analogy could be drawn to some great principle of religion. These similes were constantly in his mouth; and as the natives are very fond of them, his preaching was very acceptable.' Several specimens of these similes are given by Dr. Mullens in his life of this great missionary.

In the fourth place, there should be close personal dealing with the people. The truths of Christianity are new and strange to them. They call for trains of thought to which they have not been accustomed, and it requires earnest and repeated inculcation to get them wrought into the mind. The false views which they have learned, and which from their youth up have occupied their attention, prevent these truths from entering and from having due effect upon them, and hence there must be the sort of teaching of which Isaiah speaks, 'Precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.' It seems to be for this reason that itinerating preaching in India and in other mission fields has produced comparatively few conversions. The word preached has had but small effect. It has either been but imperfectly understood, or its influence has soon been effaced by the things of the world. It was but a gem dropped into the ocean of heathenism, which almost immediately sank and disappeared. If any in the audience had previously read a portion of the Bible or a religious tract, reflected upon

the truths there taught, and been brought into a state of mind which fitted him for receiving the message, in that case a single sermon has often led to conversion. But usually all that such occasional preaching effects, is to shake the confidence of the hearer in his own system of belief, and to excite within him a desire for further information with regard to this new religion. A sturdy Mair farmer affords an illustration of this remark. He heard the Rev. Mr. Shoolbred preach during an itineracy in the hills of Mairwara, and, feeling a desire to know more about the gospel of Jesus Christ, he walked into Beawr on the Saturday, and attended the services in the mission-house and in the bazaar on the Sabbath. And for several months did this man, becoming earnest about the welfare of his soul, travel seventeen miles on the Saturday and seventeen miles back on the Monday, till, by the blessing of God on the Sabbath services and the personal instructions of the missionary, he was brought to Jesus, and was admitted to the communion of the church. A priest, who had charge of a heathen temple forty miles from Jeypore, came to that city to inform the Maharajah of a priestly conspiracy that had been formed against him, and when passing along the street heard one of the agents of our mission preaching. He was struck with and interested in what he heard ; he came back a second time, and after the meeting was over he spoke to the agent, who introduced him to Dr. Valentine, under whose personal instructions he and several of his family were induced to embrace Christianity. In both these cases a single discourse awakened interest ; but it was the personal dealing of the missionary that brought them to Jesus. We would not limit the Holy One : he may no doubt cause a word to go home with power to the heart, quicken a dead soul, and begin a process

which terminates in everlasting life. God said by the prophet Ezekiel that he would 'plead with his people face to face,' and that the effect of this close and searching intercourse would be 'to bring them into the bond of the covenant' (xx. 35, 37); and experience at home and abroad shows that earnest personal dealing on the part of the Christian teacher is the most effective means of conversion. This is finely illustrated in a volume entitled *The Man with the Book*, an intensely interesting narrative of mission work in the dens of London, carried on by night as well as by day. It was well said by a conference of missionaries that met at Benares, that 'the missionary, having finished his discourse, should not go away and consider his work done, but, on the contrary, he should ordinarily enter into conversation with all inclined to do so, and form acquaintance with them, and, if practicable, visit them at their houses, and invite them to his own' (*Manual*, p. 148). The importance and the efficacy of this mode of teaching were shown at the very commencement of the gospel dispensation. Christ said to the first two disciples, 'Come and see,' took them to his lodgings, and gave them instructions which convinced them that he was the Messiah.

And in the fifth place, the missionary should largely employ the catechetical form of instruction. No mode of teaching, in the case of ignorant and uneducated persons, is superior to this. The teacher can by the questions which he puts easily determine whether the truths of which he has been speaking are understood or not; they also compel attention; and he can put them in so many forms as to make it certain that the hearer comprehends what is said. It is in our home Sabbath schools and Bible classes, where this mode of instruction is practised, and in the parental teaching of the Sabbath evening, that the great majority

of our church members have had their feet first turned into the ways of peace, and have been persuaded to give themselves to the Lord ; and in our home missions, and in those evangelistic services which are being conducted in many parts of our country, it is personal contact and inquiry that seriously impress the mind and produce favourable results. No mission that I know of, with the exception of that to the Karens in Burmah, has been more fruitful in conversions to God than our mission in Jamaica ; and I believe that this has been due instrumentally to the fact, that from the outset this mission has been pre-eminently characterized by close personal teaching. Our agents have not been satisfied with earnest and affectionate preaching on the Lord's day, and with domestic instruction ; but they have on Sabbath formed their people, old and young, into classes, examined them on the sermons, and thus taken care that they understood what was said to them. This process, continued Sabbath after Sabbath, gave to the great majority of the hearers, whose education was otherwise very imperfect, and whose modes of thought were almost childlike, a distinct idea of the leading truths of the gospel. And it may be said that missions in every land have been successful just as this method of teaching has been systematically followed. I recollect that in 1849, when I was attending a missionary meeting in Stockton, in England, I was very much interested by an address which the Rev. Mr. Roome, a missionary from Barbice, delivered. He said that he had a large town congregation, and a small one in the country ; that he prepared only one sermon a week ; that it was short, and designed only to convey one or two important gospel truths ; that in composing it he carefully avoided using any word which he thought the people might have difficulty in understanding ; that he tried it in the morning in the country, and then

preached it in the forenoon in the town ; that in the afternoon he assembled the people in the church, divided them into sections, and questioned them on the sermon ; and that in the evening he gathered them again, formed them into still more numerous classes, and examined them yet more minutely on the said sermon, lodging its truths fully in the minds of all ; and the result was, he said, that he had upwards of sixty conversions a year, being more than one conversion for each sermon. In Archbishop Fenelon's *Dialogues concerning Pulpit Eloquence*, a book that will repay frequent perusal, one of the speakers says, 'I would have preachers teach people the first principles of religion, and by a due method lead them on to the higher mysteries of it.' And the chief speaker adds, 'That was the ancient way. They began with catechising ; after which pastors taught their people the several doctrines of the gospel in a connected train of homilies. This instructed Christians fully in the word of God. You know St. Austin's book of catechising the ignorant ; and St. Clement's tract, which he composed to show the heathen whom he converted what were the doctrines and the manners of the Christian philosophy. In those days the greatest men were employed in those catechetical instructions ; and accordingly they produced such wonderful effects as seem quite incredible to us' (pp. 174, 175). I speak on this subject with earnestness, for I have long been persuaded that we would have more conversions in this country if we had more of this personal, continued, catechetical instruction. Persons may hear the gospel preached for years, and acquire but a very imperfect conception of the plan of salvation ; their minds are filled with other things, and the truths do not reach their hearts and consciences. But when they are subjected to close personal catechising, they must give heed

to what is spoken, and it is not long ere they come to know the truth. It is for this cause that times of revival are times of conversion. The excitement that is produced, and the serious and solemn spirit that pervades the community, induce persons carefully to attend to what they hear ; and our God is so gracious and so willing to bless, that, as the truths enter the mind and are thought over, the Lord the Spirit accompanies them with quickening influence ; souls are born anew ; the angels rejoice ; true members are added to the church ; and Jesus, the divine Saviour, is glorified.

5. Schools for the instruction of the young. The doctrine held by our Synod is, that it does not belong to the church to teach the secular branches of education ; and that, as it is the duty of the church to see after the religious instruction of the young, missionary funds should be employed solely for the imparting of Bible truth. Mission schools are an agency for making known the gospel to the young. As all baptized children are members of the church, it is manifest that means should be taken for their proper religious education ; but in opening a mission among a heathen people, it is not so easy to determine how far day school agency should be used as a part of mission work. The importance and the value of week-day schools, where the Bible is read and religious instruction is given, have been urged on the grounds that you get the young when their minds are ductile and can be easily moulded into Christian views and habits ; that the children take home the Bible to their heathen parents, and repeat the lessons which they hear in the schools, and are thus the means of spreading in their families the truths of Christianity ; and that these schools form preaching-places for the missionary, and generally turn out mission stations. In accordance with these views, we

have mission schools connected with all our foreign mission fields. The report for 1873 states that we have 157 of such schools, with 9183 scholars—52 in Jamaica, 15 in Calabar, 15 in Caffraria, 65 in India, 2 in China, and 8 in Spain. I believe that these schools—accompanied by Sabbath schools—have been and are the nurseries of our missions, as from them the well-instructed members of the mission churches are chiefly drawn. In India three difficulties have been experienced. The first is, that the avowed teaching of the Christian religion in these schools prevents heathen parents from sending their children, or causes them to withdraw them when any case of apparent conversion has occurred. Cases of conversion have at times thinned or nearly emptied Indian schools. The second difficulty is, the doctrine of caste. Different classes there will not associate together, and the admission of low-caste children, and the treating of all the children alike—which is intentionally done by our missionaries—have caused in nearly all our stations a pause in school keeping. But in both these cases firmness and decision on the part of the missionary, a refusal to yield to heathen prejudices and customs, have removed opposition, and for years the schools have been well attended. Honesty, in this as in other matters, has proved itself to be the best policy. The open declarations that in these schools Christianity is taught, and that all castes are viewed with equal favour, made at the outset and steadily maintained, gain the respect of the natives, and ere long no obstacle is thrown in the way of success. The third difficulty is, the getting of suitable teachers for schools taught in the vernacular or native language. At the commencement of the mission there are of course no converts, and the mission must be considerably advanced before Christian teachers can be

obtained. What, then, is to be done? Are heathens to be employed to teach these mission schools? This is a matter which has excited much interest. This question was discussed at great length in the Punjab Missionary Conference, held in 1862-63. The opinions of the majority were adverse to the employment of heathen teachers; but some held that they would allow such teachers to read the Bible, as God's word, by its own innate power, might lead to conversion; and others said that they would even encourage such teachers to endeavour to explain the Bible, as instances had occurred of such attempts bringing the teachers themselves to Christ. On this subject the following evidence inclines me to think that such teachers ought not to be employed in mission schools unless they are under the careful supervision of the missionaries. In 1854 two deputies from the American Board visited the missions of the Society in Ceylon and Southern India. This was one of the points on which they were instructed to make special inquiry; and in their published report it is said, 'that the system of having common schools taught by heathen masters has been of little advantage to the mission.' In support of this view the deputies say: 'Our brethren in the Mahratta missions declared that they were unable to point to a single case of conversion among the ten thousand pupils who had thus been instructed in their mission. And our brethren in Ceylon could recollect only about thirty conversions among the thirty thousand children who had been in their common schools;' and the conclusion to which they came was, that 'the missionaries have now no confidence in the ability of schools taught by heathen teachers as a part of missionary operations.' Warned by such experience, our missionaries in India, who have been obliged to engage such teachers, have been instructed not to multiply their day

schools beyond their power of visiting them regularly and attending to the religious instruction of the children ; and you are aware that the object of the London Christian Vernacular Education Society in India, so efficiently wrought out there by Dr. John Murdoch, is to provide suitable Christian books, and to train qualified native converts to be teachers of these day schools.

A few words in conclusion with regard to orphan institutions. These are almost peculiar to India. Owing to the famines that have prevailed in that country, and to the deaths or the poverty and the neglect of the parents, large numbers of children have been left destitute. These have been taken up by missionaries and formed into orphan institutions. One of the most important of these has been conducted by the Rev. Mr. Leupolt of Benares, who gave to the Calcutta Missionary Conference a very interesting and instructive paper regarding such orphanages. He pleads for them very warmly, on the grounds that they get the children when their minds are yet uncontaminated by heathen notions, feelings, and habits ; that they separate them from all adverse influences, place them under affectionate religious training, and thus afford opportunity for raising up persons to be members of the church and useful agents in the mission. He says also, that as it is scarcely possible in India to get missionary access to the female part of the population, those institutions offer occasion for instructing the girls, and thus of fitting them to be examples to their heathen sisters, to be teachers in the female schools, and to be suitable helpmates to the male converts. The severe famine of 1837-38 induced also the missionaries of the American Presbyterian Church to form an orphanage at Futtehghurh, on the Ganges. The report for June 1870 states that out of it grew a Christian village ; that in it have been

reared several who have borne a noble testimony for the truth ; and that from it have gone catechists, Bible readers, teachers, and preachers (*The Foreign Missionary*, June 1870). I have adverted to this subject because the recent terrible famine in Rajpootana has placed upwards of four hundred orphan children under the care of our church. The Lord speaks in his word in strong terms of the interest which he takes in orphans. He calls himself their Redeemer or Vindicator, and says that he will bless those who show them kindness, and mightily plead their cause when any one does them wrong ; and it is therefore most gratifying to learn that three hundred and ninety-eight of these orphans have already (1870) been adopted by the home church, many congregations and individuals having engaged to grant aid in supporting and educating them. I regard this as a very important providential movement in the history of our Indian missions, and cannot doubt that it will bring down gracious influences from God both upon the church at home and the mission abroad, and that the godly upbringing of these four hundred children, fervently prayed for as they will be by many both in Scotland and in India, will augment largely the membership of the mission churches, and furnish an ample supply of well-instructed Christian agents for all parts of the mission work. It is the sunshine that has followed the storm, and it will, I anticipate, render our mission in India as a field that the Lord has blessed.

LECTURE XIV.

THE MANNER IN WHICH THE WORK AMONG THE HEATHEN IS TO BE PERFORMED.

WE are occupied in considering the manner in which mission work is to be done among the heathen, and in two lectures we have discussed five points,—namely, the selection of a proper field of labour; the occupation of a central position, with the erection of missionary buildings; the acquisition of the native tongue; the preaching of the gospel; and schools for the instruction of the young. The sixth particular is—

6. Native agents—their education and their salaries.

I. *Native agents and their training.* This is a subject of very great importance, and it has consequently, as was stated in the ninth lecture, engaged the earnest and the anxious attention of all missionaries and missionary societies. All acknowledge its inestimable value—its absolute necessity to the success of the missionary enterprise, for it is manifest that the claims of any country cannot be fully met by foreign preachers. They may make converts, raise up a few congregations, and establish there the requisite teaching agencies; but they are not, and cannot be without enormous expense, sufficiently numerous to instruct all the persons in a given mission field. They must, therefore, qualify natives, chosen from the converts, for evan-

gelistic and pastoral work,—men who will aid them in spreading the knowledge of the truth, and who will be prepared to assume the entire responsibility of the work when the church has become self-sustaining. Native agents have special advantages. They understand and can speak perfectly the language of the people ; they know their habits, their feelings, their prejudices, and the secrets of their religion ; they are accustomed to the climate, and can work safely in it ; they require less money for their support, and their own example in professing Christianity is a continuing argument in its favour. These reasons have prompted all missionaries to call into operation this sort of agency as soon and as extensively as it could be found. But there are peculiar difficulties to be overcome, especially at the outset of a mission. These arise chiefly from the unsuitable materials on which the mission has to work,—the men being drawn from families where domestic virtue and order are scarcely known,—and from the circumstance that, when they are elevated above their relatives and early associates, they are apt to become inflated with pride and self-conceit, and that the corrupt state of society around them, and the manifold temptations to which they are exposed, tend to draw them away from the profession of the faith. There have, happily, been many exceptions—exceptions in every mission field,—men of true piety, self-denial, and burning zeal,—men who showed that they had received the grace of God in truth, and were daily influenced by it, and whose labours have been of signal benefit. But, generally speaking, the difficulties that have been just named have been felt everywhere, and have induced great caution in the selection and the employment of native agents, and have given particular weight to the question, how they should be trained and paid.

It does not appear that in the time of the apostles there was any collegiate institution formed for the instruction of those that were to be employed in preaching the gospel—any ‘school of the prophets,’ presided over by men specially set apart for the work of theological tuition. But the case of Timothy, and the injunction that Paul gave to him, present an example of personal training, and hold out a warrant making it dutiful in the church to take measures for securing that the aspirants to the holy ministry be carefully and thoroughly instructed in divine things. Paul took Timothy when young along with him in his missionary journeys; and the student had thus the great benefit of hearing daily the apostle’s conversation and instructions, as well as of listening to his public teaching, with the precious opportunity—which doubtless he embraced—of putting questions to him, as did the disciples to the Lord, and thus of having his views corrected and enlarged. And Paul enjoins him to follow a similar course in regard to others—to communicate to suitable persons the things which he himself had learned, and to do so for the express purpose that those so instructed might in their turn be qualified to teach others, and thus a succession of intelligent and able instructors be provided: ‘And the things which thou hast heard of me among many witnesses, the same commit thou (*παράθου*, give over) to faithful men, who shall be able (*ικανοί*, be fitted) to teach others also.’ The obligation which this passage imposes will not be exhausted till the end of the world has come, and till the last gospel minister has been prepared for his work; and it clearly proves that, both in the church at home and in missions abroad, measures should be adopted for ensuring that those who are to be charged with the responsible work of teaching others should possess a competent knowledge

of scriptural truth. That the teachers be *ικανοί*, fitted for the work, the training must correspond to the offices which they are to fill, and to the exigencies of the time.

In treating this subject, it will aid us if we keep in mind these three things:—That the object of the missionary enterprise is, first, to evangelize a country; secondly, to put the teachers of the Christian religion there into a condition for transmitting the gospel to the ages which are to follow; and, thirdly, to prepare the church there formed for sending the gospel to other lands. The modes of education will require to be different, according to the abilities of the agents, the circumstances of the people, and the state of society; but the church cannot be said to be properly organized and equipped till its ministers are able to expound, defend, and propagate the truth.

(1.) *The training of native agents in the first stages of the mission.* And here we shall consider the sort of native agents that are usually employed at the outset of a mission, and the training which they receive; and in doing so, we shall look first at the case of a country where the people are homogeneous, and then at a country where there is a mixture of Europeans. And, *first*, the case of a country where the people are nearly all of the same class. As soon as the missionary has made converts, he desires to have aid in his work. He selects the most pious and intelligent of his converts,—those who seem to have the clearest knowledge of scriptural truth, and who evince a capacity for imparting it to others,—and he sends them forth to instruct the people. This class of labourers is called evangelists, all their training comes from the personal lessons of the missionary, and it is wholly biblical. If any one is found that combines genuine piety, self-denial, and devotedness with a superior education, he is gladly employed; but in

such a mission persons of this sort can rarely be had. These Bible evangelists have been extremely useful in the South Seas, in Madagascar, in Burmah, in many parts of Africa and India, and in nearly every mission field. Having themselves recently embraced Christ, they rejoice in the truth as unspeakably precious; they have a fresh and warm love for the Saviour; they delight to tell their countrymen what the Lord has done for their souls, and to invite them to come out of darkness into the marvellous light of the gospel; and several of them being eminent for prayer, and depending wholly on the grace of God, have been honoured to turn many to righteousness. In that interesting little work, *The Gospel in Burmah*, an account is given of Ko-tha-bya, the first Karen convert—one of those evangelists who, it is said, rose at least three times every night for prayer, and who often spent whole nights in devotion, and of whom it is declared, that ‘perhaps not one in a thousand, from the days of the apostles to the present time, of those who have devoted their whole lives exclusively to the preaching of the gospel, has been the instrument of converting as many individuals as this simple-minded Karen’ (pp. 129, 130). The more of such evangelists that a missionary can employ, the greater will be his influence and success. He may thus render himself a sort of ecclesiastical Briareus, with a hundred hands, or of an Argus, with a hundred eyes, and be able to pervade with the doctrines of the gospel an extensive region. I have been much struck with the manner in which some of the missionaries in Southern India have trained these agents. They give instructions to young men, the best in their classes, send them forth to itinerate, and direct them to keep journals of their proceedings; and when they come back and report what they have done, the missionary points out their mistakes, and commends

what was good in their conduct. Further instructions are imparted, and the same course is again followed. Some evince a want of aptitude for teaching, or do what is wrong, and are laid aside; others manifest consistency of conduct and an obvious fitness for the work of instruction, and these receive commendation and a higher rate of payment; and when, after lengthened service, they have 'earned a good degree and boldness in the faith,' they are ordained over native congregations. It seems to me that this mode of procedure deserves approval and imitation, as it combines instruction with practice, tests character and capability of teaching, keeps 'novices' out of the ministry, and thus tends to prevent the falls which occur among those who are put into office without having been previously thus tried. This example led the Foreign Committee, in 1864, to recommend to the Synod in Jamaica that no student be admitted into the Theological Hall who has not been for a year placed under the supervision of a missionary, 'who shall, by giving him missionary work to do among the people, test his mental powers, his piety, his disposition, his steadiness of character, and his aptness to teach.' In regard to this kind of agents, the Rev. E. Sargent said at the Ootacamund Conference: 'A number of youths associated, as I have before supposed, under instruction by a missionary, for the purpose of training as preachers and pastors, need not the high polish that is requisite in the department to which I have just alluded. We want truly our Chalmerses for Glasgow and Edinburgh, the Presidency, and our larger towns; but for Kilmany and the whole rural districts, as well as the lower orders in our cities, we want our Patersons, and by God's grace we ought to have them.' It is a step in advance when a seminary is instituted for more fully instructing in Bible truth this

class of native agents. Such an institution has existed for a number of years in Samoa, in the South Seas, in connection with the London Missionary Society; and one of its two tutors is the Rev. Dr. Turner, a licentiate of our church. In his interesting volume, entitled *Nineteen Years in Polynesia*, Dr. Turner gives an account of this missionary seminary. Persons, chiefly teachers—men who have had some experience in working—are selected and sent to it, where they remain four years, the branches taught being all, with the exception of natural philosophy, intended to give the students a more full and correct knowledge of the doctrines of Scripture. ‘In dividing our labours,’ he says, ‘and arranging our departments of instruction in 1844, it was agreed that my fellow tutor attend to systematic theology, church history, arithmetic, and geography; and that I take up Scripture exposition, practical theology, writing and composition, and natural philosophy. We both arranged to devote a little time to the elements of the English language’ (p. 132). All that has been said under this particular refers chiefly to the incipient state of the mission, where the object is to spread a knowledge of the simple doctrines of the gospel; and I may here state that in all our missions we have availed ourselves of the services of such evangelists. We employ them in Caffraria, in Calabar, in India, and to some extent in Jamaica. Several of our agents in India are superior men. They were well educated ere the grace of God laid hold of them; and, having been Brahmans or priests, accustomed to teach and to influence others, they are proving themselves able and popular preachers. And I may add, that in all our missions we are adopting means for fully instructing the native agents in the knowledge of divine truth. One of the objects for which the Rev. Dr. Robb was sent to Old

Calabar was to qualify converts for being teachers, preachers, and pastors ; and one of his students, Ukpabio, our first Calabar convert, is now an ordained minister. The Rev. Mr. Shoolbred has been appointed (1873) theological tutor to the Indian mission ; and it will be immediately stated that for many years we have had in Jamaica the means of academic and theological training. In the *second* place, look at a mission in a country where a considerable number of Europeans are resident, or where some of the natives are highly educated. This is the case in Jamaica, and to some extent in India, where several of the Brahmans and priests are men of learning and great mental acuteness, calling for extensive attainments and high culture on the part of Christian teachers. An uneducated man is not able to grapple with such opponents. In Jamaica there are planters, and merchants, and Government agents, gentlemen of education and high social position, and the missions are surrounded with ministers of the Episcopal Church and the missionaries of several other denominations, generally persons without colour ; and it is manifest that there a higher degree of education, both on the part of native teachers and pastors, is necessary. A Bible evangelist may there do much good among the people of the congregation, directed by the missionary ; but he cannot occupy with influence a station by himself. More than twenty years ago, therefore, measures were taken to impart a good academical and theological training to our native agents. An academy was established in Montego Bay, the aim of which was to raise up persons duly qualified to be teachers of the mission schools. Young men, chosen and attested by the presbyteries, were sent to this academy, remained four years, and were taught Latin, Greek, mathematics, and the various parts of a good English education. The number in attend-

ance averaged from twelve to fifteen yearly. They were boarded with the teacher, at the expense of the home church, their parents contributing as far as they could; and their religious instruction was carefully attended to. Nearly all the teachers of our fifty-two mission schools have been supplied by this institution, and all accounts concur in stating that they are doing their work very efficiently. But this was not enough. In 1852 a theological tutor was sent from this country, who was to take under his charge such students who had completed their course at the academy as were considered suitable for the Theological Hall, and to instruct them in logic, moral philosophy, Hebrew, and theology. Considering the recent emancipation of the people from slavery, the low state of society, and the family connections of the pupils, it has not been found easy to obtain fitting young men for being so trained; but notwithstanding the disadvantages with which we have had to contend, ten persons of colour have been licensed, seven of whom have been ordained, and several of these are carrying on the work of the ministry with propriety and zeal. For a number of years a class of agents was there employed, called catechists. Some of these were natives, but the larger proportion were Europeans. These had charge of stations, preaching on the Lord's day, and teaching during the week; but as they could not exercise discipline, administer the sacraments of baptism and the Lord's Supper, and perform the ceremony of marriage, it was found that they had little influence over the people, and they are now nearly all displaced by ordained pastors. It seems, then, to be very evident, and I find that the most experienced missionaries are of the opinion, that where the people are all of one class, evangelists who have a knowledge merely of Bible truth are of great service in helping forward evan-

gelistic work, and may even be settled as village pastors ; but that where there are educated natives, or where there is a considerable mixture of Europeans, the native agents, in order to be useful and influential, must undergo a system of academic and theological training. I shall confirm what has been said under this head by the following resolutions, adopted at the Ootacamund Conference, namely : ' That while fully acknowledging the vast importance of obtaining a large increase of agents able to proclaim to the masses of the people the unsearchable riches of Christ in their own tongue, the Conference deeply feels that the first and most anxious care should be, that such agents be men of decided and earnest piety, characterized by self-denial and devotion, and endowed with a fair measure of intellectual ability and power of communicating knowledge ;' and, ' That where men of this kind are found in the native churches, they should undergo a special training for their work, and that the nature of this training must depend upon their previous attainments, their age, and the class of people among whom they are to labour ; but that in every case a sound biblical and theological education is indispensable, and that in many cases a high degree of general culture is of the greatest importance, in order that the different classes of the people requiring instruction may each be furnished with teachers suited to their circumstances ' (p. 169).

(2.) *The training which is requisite to prepare native agents for transmitting the gospel to succeeding generations ;* and in that case it is plain that there must be all the appliances which are requisite for raising up a thoroughly educated ministry. I regret to state that in modern missions we have scarcely an example of such a church, for I do not know any country that has been evangelized during this century—the term of modern missions—where a fully formed and self-

sustaining church exists. The nearest approach to it, as I shall under the next head show, with which I am acquainted, is the American mission in the Sandwich Islands. But from the history of the church in past ages it is easy to see what must be done in such a case. All missionaries seem to be agreed, that from the first generation of converts thoroughly qualified and self-reliant ministers and pastors are not to be had. A few such men may be got, like our own late accomplished Tiyo Soga; but as a general rule, this cannot be expected. The state of heathen society is so degraded, the tone of public morality is so low, and the ideas of men with regard to divine things are so narrow, that it can scarcely be that men who have just emerged from such a condition can be made, by any education that can be given to them, able of themselves to govern the church and to control others. They need European guidance. The gospel must permeate the masses, and elevate the modes of thinking, feeling, and acting. Under its stimulating impulse, civilisation must be greatly advanced; literature and science must for a considerable time be cultivated; and an atmosphere of light and purity must be formed, in which independence of thought, self-action, and personal energy can live and flourish, and make what was once 'not a people' 'the people of God.' And as time rolls on, a self-supporting and a self-acting church must have a ministry, capable not only of expounding but of defending Bible truths; and therefore there must be set up all those agencies which operate in academies, colleges, and theological halls, for teaching philosophy, science, and theology, as without such complete means of instruction those churches can neither keep the faith which they have received, nor can they defend it against the assaults of open adversaries.

(3.) *The training which is necessary to prepare the native ministers of a missionary church for extending the gospel.* No mission can be said to have reached this state that is not self-governing and self-supporting, and that has not institutions which qualify its ministers for being successful expounders and defenders of Bible truth. It must possess all the elements of a fully organized and complete church; and when this is the case, it is to be called upon and trained to propagate the gospel. It then takes its place among missionary churches as one of the lights of the world, the most honourable position that any church can realize. The only mission in modern times that, so far as I know, may be said to have nearly reached this state, is that of the American Board in the Hawaii or Sandwich Islands, a group of eight isles lying about 2000 miles out from California in North America, and containing a population of rather more than 70,000. The mission was begun there in 1820 in very peculiar circumstances; for the missionaries found on their arrival, what they did not know when they sailed, that by a curious concurrence of events the people had burned their idols, and were in reality without a religion. After the mission had existed for more than forty years, it became a matter for consideration whether the time had arrived when it might be left in a great measure to its own resources; and to determine this point, Dr. Rufus Anderson, the Foreign Secretary, was deputed in 1863 to visit the islands and confer with the missionaries. The account of his visit and of the arrangements that were made is given in an instructive volume that was published in 1864, entitled *The Hawaiian Islands*. It was agreed that from that period the mission church should be self-governing; that no more missionaries should be sent from the United States; that it should itself carry on a foreign mission, which had been begun, in Micro-

nesia; and that the only foreign pecuniary aid given to it should consist in the support till their death of the American missionaries then in the island, and in such occasional grants as the circumstances of the mission might require. The action with regard to this mission is looked upon as an experiment; and it is cheering that in our day such an event has occurred, and all interested in mission work will desire and pray that it may be successful. But there are in the case of this mission certain favourable circumstances, which can seldom be found in foreign missions. It is 'a genial clime;' 'the islands are centrally situated as regards the great trading world, being at the junction of several of the future great highways of commerce;' and on this account many of the families of the American missionaries have settled on the island, obtained property there, and become Hawaiian citizens, and from these considerable supplies for the pastorate will be derived. Then the population is small, numbering, as has been said, little more than 70,000; and it is not difficult to influence such a people. The natives of all classes have, under the teaching of the missionaries, attained a considerable degree of civilisation, and now possess a liberal representative constitution. There are two colleges,—one on the island of Oahu, two miles from Honolulu, the capital, where 'the children of missionaries, male and female, and other foreign youths, and natives speaking the English language, and paying their expenses, may receive almost as effective an education as that which was given by American colleges forty years ago;' and the other, a native college, supported by Government, at Lahainaluna, on the island of Maui, which gives such an academical education as prepares natives for being taken on training for the pastorate. Ten of its students, it is said, have been ordained to the ministry, and have lived without

reproach. It does not appear that the mission has yet got a Theological Hall, for one of the rules for the future is, that 'pious graduates from the Native College at Lahainaluna, and others recommended by local ecclesiastical bodies, are to spend a year or more with some competent missionary, where they will be prepared for the ministerial pastoral office.' As a preparation for independence, the congregations there had been encouraged to begin a foreign mission, which of course had its usual happy effect in deepening the interest of the people in the work of Christ, developing their pecuniary liberality, and thus fitting them for self-action. Dr. Anderson thus concludes his narrative: 'What we are permitted to see is a glorious triumph of the gospel through the labours of missionaries, and, it is believed, an effectual planting of gospel institutions in these islands for whatever people shall occupy them in coming ages. There is now there an organized government, with a constitution and laws as accordant with Holy Scripture as in the best old Christian nations. Nearly one-third of the population are members of Protestant churches; the native education is provided for by the Government; houses for the worship of God have been everywhere erected by the people; regular Christian congregations assemble on the Sabbath; and there is all the requisite machinery for the healthful development of the inner life of the nation, and for securing it a place, however humble, among the religious benefactors of the world. In short, we see a Protestant Christian nation in the year 1863 in place of a nation of barbarous pagans only forty years before, self-governing in all its departments, and nearly self-supporting' (pp. 325, 326).

II. *The salaries that should be given to native agents.* This is a matter which has caused, and still causes, to all missionary societies a great amount of trouble, as it is often

difficult on this point to satisfy the native agents. Generally speaking, they excel the missionaries in the knowledge of the native language, and are able to address their fellow-countrymen more fluently, and at times more effectively; and unless they are clothed with humility, they are apt to think they should have nearly an equal recompense for their labours. This is the case chiefly in those regions where there is a proportion of resident Europeans, and where it is necessary for those connected with the mission as public instructors to make a respectable appearance. They can scarcely be brought to appreciate the different circumstances in which the European agents are placed. There have, indeed, been signal exceptions,—men who valued the office of the ministry as a means of enabling them to do good to souls, and whose grand anxiety was to win sinners to Christ, caring very little for the things of the world. A noble example of this estimable class was Quala, the celebrated Karen apostle of Toungoo. He entered that mountainous province in 1853, and in 1856 he had 2124 church members, all of whom had been baptized within two years. As he had no salary, one or another of the disciples gave him a garment when he needed it; and as he had no home, he got his food where he laboured. The commissioner of Pegu offered him a salary of 30 rupees a month, if, in addition to his preaching, he would act as the medium of communication between those hill tribes and the Government. The offer was: ‘We will give you money, and you may continue your work as a teacher as heretofore. Will it not make it easier for you?’ And Quala’s reply was in these words: ‘No, sir. When I eat with the children of poverty, I am content’ (literally, ‘my heart sleeps’). ‘I did not leave my wife and come up hither in search of silver or agreeable food. I came to this land that its poor benighted

inhabitants might be saved. Be patient with me, sir. Were I to take your money, the wild Karens would turn against me' (*Gospel in Burmah*, p. 238). There spake the spirit that animated Paul; and had we native agents of this sort, the progress of missions would be grand and rapid. But we must take men as we find them, imperfect and encompassed with infirmities. And experience shows that the native agents, even though pious, are not easily satisfied on the score of salaries. There are two points here in regard to which all missionaries seem to be agreed. The first is, that in the earlier stages of the mission the native agents should, in dress, dwellings, and habits, be as little as possible raised above their countrymen; that they should even conform to them in everything that is not wrong or vicious, as otherwise they will have little influence with them. And hence it was said in the resolutions of the Liverpool Conference, 'Where native customs are harmless, and are likely to continue among the community of his countrymen, the native teacher should seek to maintain them; he should, in his dress, food, manners, and style, continue to resemble his fellows, and show that while he is a Christian indeed, differing from them in the possession of a purifying and ennobling faith, he is still one of themselves. By so doing, he will rather add to his influence with the heathen; on the opposite plan, he may wreck it altogether.' The second thing is, that the salaries given to native pastors should be such as congregations of ordinary size will be able to contribute. This seems to be a self-evident rule; for if it be not followed, it is obvious that the mission there planted must continue to be dependent upon foreign aid, and that in this way the world would never be evangelized. The Rev. E. Sargent said, in an able paper which he read in the Ootacamund Conference, that in the matter of native

salaries, regard should be had to the previous condition in life of the agents, and what their expectations would have been had they not been educated and employed by the mission; to the amount of monthly income which is considered a competency by those who occupy a contemporary position of respectability in the native society around them; and to the means that may reasonably be expected to be eventually supplied by the people among whom they minister. 'This self-sustaining element,' he added, 'is that upon which too much stress cannot be laid. This is the most legitimate basis upon which our calculations can be made.' The Conference approved these views, and resolved that 'the two principles which should guide churches in determining the salaries of their agents are, the probable position which such men would have occupied had they not entered upon missionary service, and the general condition and social position of the people among whom they labour' (p. 170). And after a very long discussion on the question of native salaries, the Liverpool Conference agreed to state, that the salary may most appropriately be settled in every case by a careful consideration of the average income of natives moving in that rank to which the native agent belongs; and that when a native pastor has been ordained over a Christian congregation, his support should come from them (p. 230).

And the seventh particular is—

7. Native churches and native pastors. The apostle enjoined Titus 'to ordain elders in every city'—that is, to supply recently formed congregations with pastors and rulers; and in harmony with this example, the object of every mission is, as has been already stated, to make converts, gather congregations, provide native teachers and pastors, and thus prepare the church for being self-govern-

ing, self-supporting, and self-propagating. No mission acts dutifully that neglects the raising up and the ordaining of native pastors. It may be that from the difficulty of obtaining suitable students, or from distrust of the qualifications of the natives, this has not been done to the extent which was to be desired ; but all churches are now attending to this matter, although they may in some respects differ as to the modes in which it is to be accomplished. And here I think it right briefly to explain to you the views advocated on this subject by the American Board of Missions, and approved, I believe, by the London Missionary Society. You are aware that the office-bearers in these Societies, and the people who mainly support them, hold Congregational principles, believing that every congregation or church, as they call it, possesses independent and irresponsible government. The expounder of the views to which I advert is the Rev. Dr. Rufus Anderson, the late accomplished Foreign Secretary of the Board, who urged them very earnestly, both in his jubilee memorial volume of the Society, and in his recently published Lectures on Foreign Missions. He holds that the business of the missionary society is exhausted when it provides agents and funds ; that it has no ecclesiastical power or control ; and that the missionaries form the Christian mission, carrying with them all ecclesiastical authority ; and that they may set up in the mission field the government which seems to them to be most suitable and scriptural ;—that the missionaries are evangelists, like Timothy and Titus, whose work is to preach the gospel, raise up churches, and ordain over them native pastors ; that they are not themselves to act as pastors, except in cases of necessity, and then only temporarily ; that they are never to be members of presbytery, which is to consist wholly of native pastors, should

that form of government be set up; and that, when their work is done, they are to withdraw and go to another field. Hence in the memorial volume it is said: 'The missionary is a foreigner. His work is temporary. It may, indeed, outlive his life; still it is destined, with God's blessing, to come to an end. When the churches shall have reached a certain point, he expects to move forward. His duties are peculiar. He is an evangelist. When he gathers churches, he is not to be their pastor; he raises up others to take their charge and burden. True, he may act as a pastor for a time; but it is simply from necessity. His object is aggression and conquest. He is also a disbursing agent. He must have money, not only for his own support, but for other objects. He must sustain schools, employ assistants, and scatter abroad the word of life. To this end a weighty trust is committed to him. The mission and the native community are kept organically distinct, that the work of the mission may be completed in the shortest time.' And in the Lectures he says: 'A foreign missionary should not be the pastor of a native church. His business is to plant churches in well chosen parts of the field, committing them, as soon as possible, to the care of native pastors; himself sustaining a common relation to all as their ecclesiastical father and adviser, having in some sense, like the apostle, the daily care of the churches. He might stand thus related to a score of churches, and even more, however they were related to each other; and when he is old, might be able to say, through the abounding grace of God, "Though ye have ten thousand instructors in Christ, yet have ye not many fathers, for in Christ Jesus I have begotten you through the gospel"' (p. 112). This distinction between the missionary as an evangelist and the native as a pastor, and a pastor only, belongs, Dr. Anderson thinks,

to the 'apostolic idea of self-governing, self-supporting, and self-propagating churches, which had slipped out of the Christian mind soon after the age of the apostles, and which has been fully revived only in modern times.' According to these views, the native agents are not allowed to have any intercourse or correspondence with the home board. They may feel deeply aggrieved, there may exist among them the greatest dissatisfaction with the local rulers, but no murmur of this can reach the churches at home. They are placed entirely under the power of the missionaries; and as these are 'disbursing agents' as well as evangelists, they send home annually an estimate of the sum that will be needed by the missionaries for the coming year, and when that is voted by the home committee the missionaries pay all the native agents. They have thus two elements of power,—the money power, and the power of counsel; and in regard to these things there can be no appeal on the part of the natives. Now when those who hold Congregational principles engage in foreign missions, as many of them have been nobly doing,—for both the American Board and the London Missionary Society are entitled to the gratitude and the admiration of all evangelical churches, as well as to the warmest thanks of myriads in heathen lands, for their splendid efforts in spreading in foreign climes the gospel of Christ,—I do not see that they can act consistently on any other principles than those that have been sketched; and Dr. Anderson seems to me over-sanguine when he expresses his belief that the universal adoption of his idea of a mission church 'cannot be far distant.' The bodies named are mere societies; but it is otherwise with a fully organized church, possessing associated congregations and representative government. Missions in that case are just the

extension of the church ; and of course each mission contains all the elements of the church at home. And as we hold that all ordained ministers are equal in point of ecclesiastical standing and rights, we give the ordained native in these respects the same status as that which the missionary has ; nor do we see any incompatibility in both being members of presbytery. With all that is said as to the great object of the foreign missionary being to evangelize the country, and when that is done to go to another, we most cordially agree ; and it seems to us that association in presbytery will facilitate this result, as the presence in the presbytery of Europeans will aid in training the natives to exercise government more effectually than if they were outside. And if the ordained natives are pastors only, not ministers, it is not easy to perceive how the native church can become self-propagating, or at what period of the pastorate the native is to view himself as laid under obligation to spread as well as to teach the gospel. That duty, we think, adheres to every Christian, and cannot be separated, as Dr. Anderson's view appears to do, from the office of the pastor. Our missionaries are not 'disbursing agents,' for as all the funds are raised by the home church, the power of paying the salaries of all the agents lies in the Foreign Committee, subject to the control of the Synod. It is true that a native congregation is not likely to be able to raise an adequate salary for a European or an American missionary, and therefore the sooner that native ministers displace foreigners the better ; and the effecting of this by the missionaries is the end to which all the instructions and the measures of the home church are directed. Were I to go further on this question, and to follow Dr. Anderson when he gives it as his opinion that his plan is that which the apostle Paul inaugurated, we would just be conducted

to the controversy whether Congregationalism or Presbytery is the true scriptural form of church government, a discussion alien from the design of these Lectures.

Under this fifth head of the course I might speak of translation work ; of the circulation of the Holy Scriptures and religious tracts ; of mutual brotherly consultation among the missionaries ; and of the proper division of labour and gifts, giving to each his proper place in the mission, as necessary to successful evangelization ; but I will in conclusion say only a few words on the importance of thoroughly establishing the gospel in one district before another be occupied. It has been said, that what is well done is soon done. Now, where there are so many demands for the gospel—when, on all sides, multitudes are in perilous ignorance, and when access to them can be easily had, strong inducements exist for spreading the labours of the agents over too wide a field, and thus lessening their influence. Concentrated efforts may be said to be strength, while diffusion is weakness. Those who are acquainted with Popish missions know that, though the agents may be driven from the field, they usually leave behind them a seed which yields an enduring crop. The reason of this seems to be that they lay hold of a few persons and train them very effectively, making them, as it were, *fac-similes* of themselves ; and these become witnesses for, and active instruments in propagating, the faith. It is a maxim in conducting a warlike campaign, which no experienced general will overlook, that no enemy should be left in the rear, and that every fortress should be taken and garrisoned before the army be allowed to advance. If the missionaries will make it their business to raise up intelligent and working congregations, with an appendage of properly conducted schools, they will establish lights

which will shed their radiance all around, and be centres from which the gospel will sound forth to the regions beyond. They will in due time find auxiliary agents for the work of extension; the profits arising from one field well cultivated will furnish the means for planting the next; all exertions will thus turn to good account, and the injunction of the apostle John will be obeyed, 'Look to yourselves, that we lose not the things which we have wrought, but that we receive a full reward.'

LECTURE XV.

THE RELATIONS IN WHICH THE MISSIONARY STANDS TO THE
HOME CHURCH, AND THE DUTIES WHICH THE CHURCH
AT HOME OWES TO HIM.

THIS is the sixth topic of the scheme that was sketched at the outset of the course ; and as it includes what may be called missionary finance, it will occupy us for three lectures. And

I. The relations in which the missionary stands to the church at home. And here, *first*, look at the relations which he bears to the presbytery that ordained him, and to the Synod. When the Foreign Committee have accepted an agent for the mission field, they make known their choice to a presbytery, requesting that he be taken on trials, and, if approved, ordained as a missionary for the field to which he is to be sent. If he has been recently licensed, generally the presbytery regard the trials which he then gave as sufficient evidence of his literary and theological attainments, and appoint a day for his ordination, on which he is called upon to give his assent to the questions in the formula for missionaries. He is then considered as being under the ecclesiastical superintendence of that presbytery ; so that, were any *fama* to arise, or any charge calling for discipline to be preferred against him, it is the presbytery that ordained him that would be expected

to conduct the trial. But should there be a presbytery in the mission to which he goes, he becomes a member of it, and is, of course, subject to its jurisdiction. But in all cases he has access to the Synod as the supreme court, whether in the way of appeal from the sentence of a presbytery, either abroad or at home, or from a decision of the Mission Board. The Synod is the guardian of his rights and privileges; and as it is removed from all local feelings and prepossessions, it will look solely at the merits of the case, and grant him impartial justice. This is one of the excellences of representative government; and I certainly would not like to place myself under any local power that is not responsible for its acts. The authority of the Synod extends to all missions abroad as well as to the congregations at home, and its rules consequently bind the foreign missionary, and in all his procedure he is to have respect to its enactments, especially to those which have reference to missions.

Look, *secondly*, at the relation in which the missionary stands to the Foreign Committee. This committee is the instrument by which the Synod works out its foreign missionary operations. The following is the rule which defines its power and its functions:—‘The entire management of the foreign missions of the Synod is entrusted to the Foreign Mission Committee, subject to the control of the Synod. It is their duty to maintain the stations in a state of efficiency; to decide upon the formation of new stations; appoint missionaries, catechists, and teachers; direct the correspondence with them, the adjustment of their salaries and other expenses, and in general to regulate all matters affecting the missions.’¹ This rule, you observe, calls upon the committee to sustain the missions in a state of efficiency,

¹ For this rule, and those which are quoted in subsequent parts of this Lecture, see *Rules and Forms of Procedure*, chap. ix. sec. 6.

and for this end it invests the committee with the power of appointing all the agents, and of regulating pecuniary matters. Now the point at which this committee looks in making choice of an agent, whether that be the result of a voluntary offer or of a given invitation,—for it is authorized by the Synod to give a formal invitation,—is his estimated fitness for the specified field of labour. The licence of the presbytery attests his literary and theological endowments, and his ability to preach the gospel; but as men have gifts which suit one situation and not another, the committee consider it to be their duty to obtain satisfactory information as to the special missionary qualifications of the candidate. Hence another rule of Synod is: ‘Applicants for employment in foreign missionary work are required to present testimonials of their piety, active habits, and fitness for missionary labour; to converse with a sub-committee of the Board as to their views and motives; and to undergo an examination by the Medical Committee as to their state of health and adaptation for labour in a tropical climate.’ The mode of procedure which for many years the committee has adopted with regard to this rule is: The applicant is first sent by the Secretary to the Medical Committee. Should that committee *veto* him—that is, declare that he is not physically fitted for labour in the proposed mission field—the matter goes no further, and in that case the name is concealed, for he may be quite able for work in a temperate clime; and lest he should suffer wrong by its being reported that he had been rejected on the score of health by the Foreign Committee, the utmost secrecy is preserved. But should the verdict of the Medical Committee be favourable, he is asked to specify the names of a number of ministers and others who know him; and to these the Secretary writes, mentioning the mission, and

soliciting their opinion as to his character and qualifications. When these are obtained, he is invited to preach in the hearing of members of the committee, and to converse with a sub-committee as to his views and motives ; and when all this is done, the case comes before the committee at its monthly meeting for final decision. And here I may be allowed to state that nothing gave me a higher opinion of the fidelity, the discrimination, and the conscientiousness of the ministers of our church, than these letters with regard to missionary candidates. It is a common saying that testimonials are often of little value : the remark does not apply to these. I received hundreds of such testimonials ; and, so far as I could judge, they were all true and faithful, and worthy of credit. Now it will be noticed that the non-acceptance of an applicant does not imply any reflection either upon his moral character or upon his knowledge of divine truth ; it simply means that, in the judgment of the committee, he is not suitable for that sphere. I do not know any of the duties of the committee that has been more carefully, I may say anxiously, performed than this selection of mission agents. They have felt deeply the responsibility connected with it. The prosperity of the missions, and the reputation and welfare of the church, depend upon the sort of men sent out ; and, as there is no voice from heaven now designating individuals, as was the case with the first mission to the Gentiles, when the Holy Ghost said to the teachers in Antioch, 'Separate me Barnabas and Saul for the work whereunto I have called them,' they place themselves, as it were, in the room of those in the vacant stations, and do what they can to get properly qualified men. When the appointment has been made, notice of it, as has been already stated, is sent to the presbytery by whom the

candidate desires to be ordained ; and when the period arrives for his departure from this country, a public devotional meeting is held, usually in this Hall, in which he is solemnly commended in prayer to the guidance, the protection, and the blessing of the Lord of missions. The committee neither claim nor exercise ecclesiastical power, properly so called : that belongs to the presbytery and the Synod. But as they appoint the agent, they have the right to be satisfied with his labours ; and should this not be the case, they can intimate that his services will not any longer be required ; for, as they disburse the funds of the church, and are in a measure answerable for the prosperity of the mission, it is incumbent on them to see that these funds are well bestowed, and that the work is faithfully done. They do not administer discipline, but they can say, 'Archippus, take heed to thy ministry which thou hast received in the Lord, that thou fulfil it ;' and if Archippus pay no heed to such an admonition, they will say to him, 'We feel it dutiful to withdraw the authority which was given thee to labour in the mission.' The committee also, as will be seen from the rule first quoted, direct the correspondence with the missionaries. The rule of Synod on this point, as it affects the missionaries, is : 'Foreign missionaries are required to keep a journal of their proceedings ; to transmit from time to time to the Secretary of the Board such extracts as are fitted to show the progress of the work, and to promote the interest which the church at home takes in the missionary cause ; and to give once a year, in sufficient time for the Annual Report in May, full accounts of the income and expenditure of the congregation, of the membership and attendance, of the schools, the prayer meetings, the classes for religious instruction, and the spiritual state of the station.' Attention to this rule

by the missionary is of great importance. It enables the committee to judge wisely with regard to all parts of the mission ; it brings the name of the missionary before the members of the church, and calls forth prayer in his behalf ; and it strengthens the interest which the home church takes in the mission. It is a duty which all should be careful to perform. The reflex influence of missions is great ; it is like the profits won by a wide-reaching commerce ; it brings home the riches of other climes, and augments the spiritual capital of the church. But this beneficial result cannot happen if detailed information be withheld. The correspondence on the part of the committee, conducted by the Secretary, has ever been kind and brotherly, it has uttered the wishes of Christian men, and its great aim has been to encourage the missionaries. If you will pardon a reference to myself, I may say that, when I was elected in 1845 to the office of Foreign Mission Secretary,—a new office in the church,—one chief motive which induced me to accept it was the desire which I felt to be instrumental in cheering our honoured foreign agents. I did not enjoy the favour of being a missionary myself, but I thought that if I could, like Onesiphorus, do anything by word or deed which might ‘refresh’ Christ’s servants while doing his work far from home and country, it would be a blessed privilege ; and if ever the letter-books are looked into and read, it will be found that this desire actuated all my correspondence.

II. The duties which the home church owes to the missionaries. These duties spring out of the close relationship which subsists between the missionaries and the home church. The missionaries are our deputies and representatives ; they go to do our work as well as their own ; they are the messengers of the church as well as the ambassadors

of God. The obligations which have dictated their mission, and which they have obeyed, rest on all the professed followers of Christ, and call upon them to take measures to have his gospel preached to every creature. The members of the home church may forget the intimate ties which grow out of these common obligations, and overlook the resulting duties, but the bonds cannot be disannulled; the Lord will not forget them, and he will in his own time demand from all an account with regard to them. This inseparable tie, which links together the missionary and the church that deposes him, has ever been to me a subject of pleasing contemplation; for it grants to all a personal interest in his work, and, should the duties which it imposes be rightly discharged, a share in his reward. We observe, then,

1. That the first duty which the home church owes to the missionaries is sympathising interest in their work. It is a sympathy with them in their labours, and not merely in their sorrows and in their joys; for, as has been said, they are in reality doing our work. The just view of the sympathy which we are to have for missionaries is not that which we experience for strangers, for those who may be subjected to great sufferings, or who have achieved glorious deeds; but it finds its proper representation in the interest which the members of a mercantile firm have in the partners that are carrying on the trade in other lands. How delicate and how tender is that interest! The business is one. The interest at home and the interest abroad are the same. The benefits and the losses are equally shared by all. The weekly or monthly post and the ocean telegraphs bespeak the closeness of the union. How anxiously are the messages waited for, and how earnestly are they read and studied! and the thoughts of those at home and the thoughts of

those abroad are daily, with a speed outstripping the electric fluid, going backwards and forwards. Or, to take another illustration which comes home to the bosoms of multitudes in this country. In this age of emigration and foreign enterprise, there are very many families who have loved members—all the more dear that they are separated from their brethren—in foreign climes. In the daily prayers and in the conversation around the domestic hearth, how warmly are their names mentioned ! and when letters come, the family is assembled, and the contents are heard with glad or sorrowing hearts, with sparkling or with weeping eyes. Now, till this view of the missionary undertaking be duly realized, the church will not be in a proper condition. All must see and feel that the work abroad is their work ; that they have the deepest personal interest in its progress ; that the state of the mission abroad and the state of the church at home act and react upon each other ; and that the cause of Christ there and here will flourish just as all parties—ministers, church members, and missionaries—are faithful to their Lord. Christ's people form one united family, bound together by the nearest and the most endearing ties ; and the interests which these supply affect the welfare of each and the glory of God, and have claims paramount to all worldly considerations. To guide these feelings of sympathetic interest is the design of the *Missionary Record*. Its intelligence should be read and studied. It is the voice of the missions to the home church—the monthly share-list, which tells us whether we are gaining or losing in regard to our spiritual wealth.

2. The second duty is importunate and continued prayer. The need for this lies in the fact that all real success in the work comes from divine gracious influence. It is 'not by might, nor by power, but by the Spirit of the Lord,' that the

gospel is made to prosper. But all know and acknowledge that prayer is the appointed means for obtaining that influence; and wherever it is sincere and fervent, it is sure to prevail. 'Ask, and ye shall receive,' is the abiding rule. 'Ask me,' says God, 'of things to come concerning my sons; and concerning the work of my hands command ye me' (Isa. xlv. 11). In these wonderful words—words which none durst have used had Jehovah himself not uttered them—the Lord places himself, as it were, at the disposal of his servants, and invites them, like Jacob, to say, We will not let thee go till thou bless us. They are to 'command him,' to lay hold of his omnipotence, and to constrain him to work; and if in this case we have not power with God, and prevail, it is because we have not, as did the patriarch, wept and made supplication before him. And in another passage of Isaiah the Lord describes himself as waiting till the ministers and members of the church shall, with ceaseless importunity, call upon him to arise and spread his church over the whole world. 'I have set watchmen upon thy walls, O Jerusalem, who shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish and till he make Jerusalem a praise in the earth' (Isa. lxii. 6, 7). Oh, we cannot overestimate the power of believing prayer! It is the most potent instrument that man can wield. As the poet says:

'Prayer ardent opens heaven; lets down a stream
Of glory on the consecrated hour
Of man, in audience with the Deity.'

YOUNG.

Yes, it pierces heaven; it causes God to bend from his throne and listen to the cry of the suppliant; it brings almighty energy to the aid of our weakness; it draws down

the treasures of heaven ; it affects the movements of Providence ; it disarms opposition ; and it makes the gospel run, have free course and be glorified. It secures the aid of the Divine Spirit, whose province it is to open closed eyes, ears, hearts, and consciences, to quicken the dead, and to cause men to hear, believe, and live. Paul knew well its efficacy and its value ; for, inspired and specially gifted though he was, his most frequent request was, ' Brethren, pray for us.' Our missionaries have seldom asked pecuniary help for themselves ; but, like Paul, their petition in all their letters has been to give them the benefit of prayer. They feel the great difficulties of the work, and that they cannot themselves subvert long established superstitions, nor impart life to the spiritually dead, and they entreat the home church to unite with them in crying, ' Come from the four winds, O breath, and breathe upon these slain, that they may live ' (Ezek. xxxvii. 9). And at their request the Synod agreed in 1867 to recommend that, in addition to personal, family, social, and congregational petitions, special prayer for the success of home and foreign missions should be offered in each congregation on the afternoon of the second Sabbath of the month. This part of the day was chosen, as it would afford opportunity to all the congregations at home, and those in Calabar and Caffraria and India, and in a few hours earlier to those in the West Indies, to unite in one grand act of supplication. The recommendation of Synod suggests a most interesting spectacle—a whole church spread over all the continents of the earth, standing before God, and saying, in the words of the people of Judah in the reign of Jehoshaphat, ' O our God, wilt thou not judge them ? for we have no might against this great company that cometh against us ; neither know we what to do : but our eyes are upon thee ' (2 Chron. xx. 12).

The more that I study the Scriptures the more I am persuaded that a spirit of importunate prayer diffused over the whole church, would be a sign that a quickening influence has come from God, and that he is about to do great things for us. 'The Lord,' it is said, 'is a God of judgment: blessed are all they that wait for him.—Thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee' (Isa. ~~xxx~~ 18, 19). Such prayer always precedes the revival and the enlargement of the church. The Lord delights to satisfy the desires which he himself has excited, and to fill with exuberant grace the hearts of his longing people. This idea is strikingly taught in the first two verses of the 67th Psalm, where it is explicitly declared that the pathway of gracious influence to the foreign mission field is through the revived home church: 'God be merciful unto us, and bless us; and cause his face to shine on us. That thy way may be known upon earth, thy saving health among all nations.' If all at home were, after the example of Daniel, the prime minister of Darius, to plead with continuing earnestness that God would give his church the promised possession of the earth, it would not be long ere the commandment would come forth, Let these prayers be granted.

3. The third duty which the home church owes to the missionaries is adequate support. They all teach the converts, as soon as they come under law to Christ, that it is their duty and their privilege to contribute of their worldly substance for the support and the extension of the gospel, and for the relief of the Christian poor; but it is obvious that a considerable time must elapse before churches gathered from the heathen can be brought into a self-sustaining condition; and till that be done, the

missionaries require to be supported. That duty rests on those that depute them, and it has ever been cheerfully done. The committee grants to each missionary a sum for outfit; defrays the passage money and the expenses of travelling; and when he reaches the field of labour, allots him such a salary as the circumstances of the country seem to require, and as appears to be fitted to promote his comfort and that of his family. It should be sufficient to prevent distressing cares and anxieties, to provide all things necessary for health and usefulness, and to put him into a position where, he can calmly prosecute his great work; but certainly the missionary life is not the road to money-making. There is a remarkable passage in Isaiah xxiii. 18, which seems to indicate what will be the conduct of commercial nations—the daughters of ancient Tyre—when they shall come, under the teaching of the gospel, to see and to feel the obligations under which they lie to employ their wealth in the service of God. It is said that the profits of their merchandise ‘shall not be treasured nor laid up,’ but that they shall be for the Lord’s servants—‘for those that serve before the Lord’—that they ‘may eat sufficiently and have durable clothing.’ The standard of payment spoken of in that verse nearly defines the rule of missionary salaries,—enough for comfortable support. The laying up of money or the acquisition of property is a thing scarcely known in our mission fields. The missionary is a man of God, whose treasure is accumulating in heaven, and whose reward awaits him there. It may be said of him, as it was said of the priests, the sons of Aaron, ‘He has no inheritance among his brethren: the Lord himself is his inheritance.’ And with such noble views,—views that in the long run will be found to be the wisest and the best,—all that he asks, in the way of maintenance, is comfortable support

for himself and for his family, that which will qualify him for the efficient discharge of his duties; and to all this he has the strongest claim,—a claim which the committee have ever recognised and been glad to allow. Inadequate salaries—salaries which pinch the missionary—are no gain. They are the very opposite of a wise economy; for the man who has to calculate how to make ends meet, cannot be in a condition of mind that fits him for the arduous duties of the mission. Health and usefulness go together; and hence, when a missionary needs change for the benefit of his health, the committee invariably allow it, when a medical certificate to that effect and the concurrence of his brethren are obtained; and in that case the expenses are paid, whether he wishes for recruiting to visit his native land, or to go for a time to another country. And in reference to Old Calabar, the climate of which is supposed to be specially trying, every European agent there is entitled, at the close of every four or five years' residence, to come home at the expense of the committee, and to rest here for twelve months.

4. The fourth duty which the home church owes to the foreign missionaries is aid in the education of their children. Could the missionary retain his children under his own roof, and could proper schools be there had, his salary would not be adequate unless it enabled him to feed, clothe, and educate all the members of his family. But this is what he cannot do. Tropical climates are generally unfavourable to the young; the state of society there is such that the children of missionaries cannot safely be allowed to mingle in it; and suitable educational institutions cannot be had: and for these reasons it is a matter of necessity, on the part of the missionary labouring in a tropical clime, to send his children for their education to

the mother country. This matter presented a pecuniary difficulty which the missionary could not meet, as he had, as it were, to maintain two homes. It engaged the attention of the Foreign Committee, and in 1860, after corresponding with all the leading missionary societies in this country and in America, a scheme was framed which was approved by the Synod, and which caused gratitude and joy to all our missionaries. This scheme is based on the peculiarity in the case of the foreign missionary to which I have just referred,—namely, that he has to send his children to this country, and here to board and educate them. It grants aid for five years in acquiring a good common school education, at the rate of £30 a year for a boy, and £25 for a girl; and it defrays two-thirds of the passage money and travelling expenses. The committee, while ready to give information and advice, do not assume the charge of the children; they leave the responsibility with the parents, whose duty it is to select the persons with whom their children are to board, and the sort of education which they wish them to get. Two ladies' committees, one in Edinburgh and one in Glasgow, have generously exerted and are exerting themselves to raise funds for its support. This scheme has been working very satisfactorily. It has been an immense relief to our foreign agents. One of the greatest trials of the missionary is to part with his children. It is sad indeed—costing many bitter tears—to send his beloved little ones thousands of miles away, with the fear that he may never again see them in this world. But it is done in the Lord's cause, and for the Lord's sake; and he honours them that honour him. In the report that was submitted to the Synod it was said: 'It is a cheering statement which Dr. Rufus Anderson makes—a statement which we have elsewhere

also read—as the experience of the American Board, that the great proportion of missionaries' children give promise of piety and usefulness. They are the children of the Lord's servants,—of those who from love to him have left home, country, and kindred, to do his work in heathen lands ; and we cannot doubt that such little ones have a special interest in the great promise, “And all thy children shall be taught of the Lord ; and great shall be the peace of thy children.” And I have now to state that, in his *Lectures on Foreign Missions*, Dr. Anderson gives statistics which in a very satisfactory manner confirm this important and very encouraging statement. He says that, in replies to printed circulars that he issued, he obtained information with regard to the conduct in life of 184 of the children of missionaries thus separated from their parents and educated in America—95 males and 89 females : that of these, 149 were members of churches ; that 82 of the 95 males have received or are receiving a liberal education, 13 of them being now in the gospel ministry ; and that 78 of the 89 females have received or are receiving an education in academies or high schools, and that 13 of them are wives of missionaries. He adds, that ‘probably such things cannot be said of any other class of children of like position in the country, and that this is obviously the doing of his hand who has said, “Lo, I am with you always”’ (pp. 152, 153).

5. And the fifth duty which the home church owes, is support for infirm and aged missionaries. All our missionaries are required before leaving this country to insure their lives. This is intended to make provision for the widow and the children in the event of the death of the missionary. The committee also grant aid in this matter. They pay the half of the annual expense up to £300 ; and if the missionary insure for £500, one-third of the expense

of the additional £200. There is as yet no fund provided, as is happily the case in regard to our ministers at home, for disabled and aged missionaries ; but their claim for support is cheerfully recognised, and each case is decided according to circumstances. It is to the enduring 'infamy of Ferdinand and Isabella of Spain that they neglected in his old age Columbus, who had added to their empire a new world ; and it would be contrary to all the principles of the Bible, and would cover our church with disgrace, were these men, who have impaired their health and shortened their lives by labouring for Christ and doing the work of the church in foreign lands, to be unkindly treated when they return home all covered with the scars of battle.

Before leaving this subject of the relations in which the missionary stands to the home church, and the duties which it owes him, I wish again emphatically to state that the rule which the Foreign Committee have followed in dealing with the missionaries is that of kindness. They are Christian men, engaged in the service of the gracious Saviour, and they are occupied in sending to the heathen that gospel which is the embodiment of divine love ; and it would be strange indeed if they were to conduct themselves towards the missionaries in any other way than with honour and affection. This conduct is wise as well as dutiful. Get the right agents, and there is no doubt that this is the right way of acting. Do everything that you can to cheer them in their labours, and esteem them very highly in love for their work's sake. Attend to their wishes, respect their opinions, and in all cases where it can be dutifully done, comply with their suggestions ; and you will have a harmoniously working, and therefore an efficient mission. I am certain that this is the mode in which the generous members of the church, who contribute for their support,

desire the missionaries to be treated ; and I can bear testimony that in all their decisions the committee have leaned to the law of kindness rather than to that of rigid justice ; for how could we look men in the face when they come up, had we not, as Carey said, held firmly the ropes when they were down in the pit of heathenism, seeking there for jewels to set in the crown of Emmanuel ?

Before proceeding to consider, which I will do in the two following lectures, the principles of scriptural liberality, the due operation of which will not merely uphold, but gradually extend our missions, I shall, in conclusion, briefly mention the measures which the Synod has adopted for working out missions in the home church. One great advantage of Presbyterianism is, that as all the congregations are associated together, and are responsible to the presbyteries and to the Synod, access is easily had to them, and agencies easily formed by which to engage them in any scriptural scheme of effort. There are two rules of Synod to which I shall refer. The first respects the raising of funds for missionary purposes. The Synod in 1848 agreed 'urgently to recommend that a missionary association be formed in every congregation, with proper organization, for the purpose of granting to all the members an opportunity of making personal and pecuniary exertions for the support of the gospel at home and abroad ;' and in 1849 it further 'recommended that the congregation be divided into small districts, that one or two collectors be appointed to each district, and that the subscriptions be taken up once a month by the collectors, on a day to be named from the pulpit on the preceding Sabbath.' In a paper given in the *Record* for July 1849, commending these decisions, it is said : 'The practical importance of monthly contributions lies in such things as these : It brings the claims of missions frequently

before the mind; it forms habits of Christian liberality; and it is far more productive than any other plan. The majority of our congregations are composed of the working classes, of those who honourably maintain themselves by the labour of their hands. It is to their contributions that we must mainly look for the support of all our schemes. These cannot, generally speaking, give much at one time, but they can afford to spare a little frequently. If we would do justice to them, if we would elevate them to the rank of Christian benefactors, and if, according to the delightful law of our Lord's kingdom, which declares that the gift is valuable, not in proportion to its magnitude merely, but in proportion to the cheerfulness with which it is given and the relation which it bears to the ability of the donor, we would put it in their power to treasure up for themselves, by their accepted deeds of beneficence, a large reward against the time to come, we must go to them pretty often. The same rule is needed for others. There are persons who content themselves with giving once a year what looks like a respectable sum, but who would really be ashamed at its insignificance, and would blush to subscribe it, were it broken down into twelve portions. In every way the funds of the church would be greatly enlarged. Those who have not tried the simple principle of regular monthly contributions are not aware of the benevolent power that lies in their congregations. Let them adopt it without delay, and they will find that the feelings which it will excite, and the habits which it will form, will produce results that will surprise and delight them.' The experience of twenty-four years has amply proved the truth of these statements. It is amazing how speedily numerous little sums grow into a large aggregate. I recollect that in 1845, when, at a meeting of the elders and managers of a large and respectable

congregation in the far north, I was urging the advantages of the plan of frequent contribution, I said, 'Will you give me one hundred persons who will overhead contribute for missions at the rate of one halfpenny during each working day of the year?' 'Oh yes,' exclaimed an important civic dignitary who was present; 'but we are doing more than that already.' 'Well,' I said, 'that is £65, 4s. 2d. a year.' 'I do not believe it,' was his rather uncourteous reply. 'You may take your pencil and make the calculation, and you will find it to be the fact,' was the response. They were not raising the half of that sum. People are not aware how able they are till they bring all hands to work. I have known congregations double and triple at once their missionary contributions by the adoption of the rule of monthly giving. It has infused life and energy into our church, and progressively developed its pecuniary resources.

The second rule of Synod to which I refer, is that which enacts that a missionary committee be formed in each presbytery. This committee is intended to be a link of communication between the Home and Foreign Committees of the Board and the congregations, and its object is to see that in the matter of liberality the congregations are doing their duty to the Lord, and are carrying out, according to their means, the recommendations of the Synod. It combines the action of central and local agencies in those deeds of faith and labours of love in which the whole church is engaged. I have long thought that our church has an admirable missionary constitution, and that we have every instrumentality which is needed for doing the work of Christ; but it is manifest that all will depend upon the manner in which the machinery is wrought. This lies with the ministers; and I trust that those of you who may be placed in home charges will permit me to express the hope,

that you will give heed to the admonition to look not merely on your own things, but on the things of others. The true minister has a heart wide and large as the field of Christian labour. He takes an interest in everything that concerns the cause of his divine Master, wherever that may be, and his aim is to get his people also to do so. Be not afraid to bring the claims of Christ before them, as these arise out of the subjects which form your pulpit ministrations. Their hearts, if touched by divine grace, will respond to these; and they will esteem you all the more as a faithful pastor, when they hear you warmly and affectionately pleading for the careless at home and the perishing abroad. The Lord blesses those who do their duty. Upon a people whose hearts and hands are open he smiles benignantly; among such a people he loves to dwell; and the minister of such a congregation is cheered by seeing that his people are walking in the truth, and that they are doing what they can to have Christ's name and cause advanced and extended in the world.

LECTURE XVI.

THE PRINCIPLES OF SCRIPTURAL LIBERALITY.

IN our last lecture we pointed out the relations which missionaries sustain to the church at home, and the duties which the home church owes to them; and as the evangelistic operations which are being conducted in heathen lands involve great expense, it is obvious that these operations will be large or small just as the benevolence of the home church is well or ill developed. This is the source of all pecuniary supplies; and for this reason I shall in this and in the following lecture consider the principles of Christian liberality, as these are stated in the New Testament.

The gospel is a grand system of benevolence. It shows the love, mercy, and grace of God displayed to the unworthy and the perishing; and it excites love to God and to men, dictating warm and generous feelings, and leading to charitable and noble deeds. It subdues the selfishness of the heart, disarms the world of its fascinating and absorbing power; and while it brings eternal things near, it gives them an ascendancy in the thoughts, feelings, and pursuits of the believer. Its influences are all liberal and benevolent, embracing all classes of men; and when these occupy the heart, the Christian sees that the field of his sympathies and operations is the whole world, and that his highest honour consists in his being a fellow-worker with God in that glorious enterprise that has for its ends the extension

of the gospel and the salvation of immortal souls. It says to him, 'Freely ye have received, freely give;' and it teaches him that such gifts, granted for the Lord's sake, are multiplied and enlarged as they are used, and that here, indeed, 'Teaching we learn, and giving we retain.'

As this is the nature of the influences which the gospel exerts, it was to be expected that the precepts and the examples of the New Testament would be of a peculiarly generous and benevolent character. And so they are. The most tender feelings pervade all its parts; and the framework in which its statements are set is a texture of love,—love to all men, ardent love to the brethren. It calls upon us to pity the ignorant, and to instruct them; to feel for those in danger, and to save them; to sympathise with the poor, and to aid them. No matter what be the rank, the colour, or the descent of the persons who need our help: the fact that they are men, our fellow-men, sinful men, is enough for us. Christ, our great exemplar, went about continually doing good. His disciples devoted their lives to the magnificent undertaking of converting the world to his worship; and when, with the love of Christ in their hearts and the treasure of the gospel in their hands, they divided the earth among them, and went forth to their respective spheres of labour, the only stipulation that they made was, that 'they should remember the poor.' Hence it was that wherever their teaching was embraced, it changed the dispositions of men: it destroyed national and personal antipathies, it united all who received it in the bonds of mutual affection, and it caused them all to labour to promote mutual good. This effect of the gospel in rendering selfish men benevolent, worldly men liberal, and those who erewhile hated each other reciprocally loving, is strikingly exhibited in the history of the New Testament church.

The first recorded example of Christian beneficence is that of the church in Jerusalem. This example, which is described in Acts ii. 44, 45, and in iv. 34, 37, is seldom quoted, and yet it seems to me to occupy a very important place in the teaching of Scripture. It is set forth in the very forefront of the history of the New Testament church, for the purpose of showing the transforming power of the gospel, and the extent to which the demands of true benevolence go in seasons of emergency. The success which attended the preaching of the gospel during the years that all the apostles remained in Jerusalem was very great,—tens of thousands avowed their faith in Jesus and became members of the church ; but as multitudes of these converts were persons who had come from distant parts to attend the passover, and as they were reluctant to leave their newly gained privileges and return home, their means were exhausted ; and for their sakes chiefly the apostles made an appeal to the members resident in the city. This appeal was at once and cheerfully responded to, and such sums were freely raised as met the wants of all. And hence it is said, ‘All who believed were together, and had all things common ; and sold their possessions and goods, and parted them to all men, as every man had need.’ And again it is stated, ‘Neither was there any among them that lacked ; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles’ feet ; and distribution was made unto every man according as he had need.’ It is no wonder that the Divine Spirit details so minutely this example of self-denying and generous benevolence, and even singles out Barnabas, who sold a whole estate that he had in the island of Cyprus, and calls him ‘the son of consolation.’ Nothing could have more strikingly exhibited

the renovating power of Christ's religion. The Jews, who were a worldly and an ambitious people, looked for a Messiah who should establish a temporal kingdom, in which they along with him should rule over all nations, and enjoy wealth and power ; and because Jesus of Nazareth did not answer these expectations, they rejected and crucified him. Our Lord corrected this false view, when in the very first sentence that he uttered in his Sermon on the Mount, he told his hearers that it was those only in whose minds the world had no place—οἱ πτωχοὶ τῷ πνεύματι, 'the poor in spirit'—that were to be members of the church which he was to set up. How finely does the instance of liberality of which we are speaking illustrate this spiritual state of mind ! The gospel had slain the world in the hearts of these men ; had taught them that there are things more valuable than earth's property ; had so changed their dispositions as that in them now the world had no place, and made them willing for Christ's sake, and for the sake of their needy brethren, to part with their houses and lands. And this, according to the teaching of Christ, should be the effect of his gospel, wherever it is rightly understood. The divine Saviour and the world cannot occupy the same heart—the one will cast out the other. But this example shows us also what in times of difficulty Christ's people should be willing to do. It is said that the Christian should, if need be, be ready to lay down his life for the brethren ; a time of persecution has made believers, rather than renounce their faith, forsake all that they had, and go forth and conceal themselves in caves and dens of the earth ; and when the service of Christ presents claims calling for the surrender of all our property, we will not have the spirit either of those Jerusalem believers, whose conduct is not merely embalmed but illuminated in the first pages of inspired gospel history, nor of those fol-

lowers of Christ who, Paul tells us, 'took joyfully the spoiling of their goods,' if we shrink from such a demand. His work is not to stand still so long as there is any one that can help. And were this spirit of self-sacrificing benevolence to actuate the members of all evangelical churches in Great Britain, on the Continent of Europe, and in America, how soon would the coffers of all missionary societies be made to overflow, and a proclamation might be sent to all parts of the earth, saying, Rejoice, ye benighted heathen, for the gospel is now coming to you !

The second recorded example of Christian liberality is that of the church of Antioch in Syria. When the apostles at Jerusalem heard that Antioch had received the gospel, they sent thither Barnabas ; and this good man, after labouring some time, and finding the work great and inviting,—for it is said, 'Much people was added to the Lord,'—went to Tarsus and brought Paul to Antioch ; and for a whole year these two distinguished servants of Christ 'assembled themselves with the church, and taught much people.' And what is the evidence that is given of their success ? A donation of money. Certain prophets came down from Jerusalem, and one of them announced 'that there should be a great dearth' through all the land of Judea. 'Then,' it is said, 'the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea, which also they did, and sent it to the elders by the hands of Barnabas and Saul.' This was an interesting event. It evinced that the enmity—the bitter and long-cherished enmity—that had subsisted between Jews and Gentiles was destroyed. These disciples saw that they were one with the Jews in Christ Jesus—that they formed a part of one spiritual family, and that it became them to sympathise with and to relieve their

brethren in distant lands. It was the first palpable manifestation of that brotherly love which the gospel produces, and which, overlooking all national boundaries, hostilities, and distinctions of race, embraces in the arms of affection those in every clime that love the Lord Jesus Christ. It was the outburst of that feeling which is destined not merely to evangelize the world, but which will link in one holy fellowship all the churches of the earth. And the terms in which the decision is couched deserve special attention, as they contain all the elements of true Christian benevolence. It was spontaneous. It was formed as soon as the message of the prophet was heard. It was unanimous—‘every man determined to give’—there was not a single dissentient. It was made according to their ability: ‘They determined, every one according to his ability.’ It was carried into immediate effect: ‘Which thing they also did.’ And it was looked upon as a transaction so important, that they sent the sum which was thus raised ‘to the elders by the hands of Barnabas and Saul.’ Here, then, in this church, the first erected in the Gentile world, are the disciples of Christ found early displaying that love of the brethren which the divine Saviour so warmly inculcated, improving the intimation of the Holy Ghost by contributing for the support of those in need, and spontaneously, unanimously, and publicly giving of their worldly substance for those in another province, who had no claim on them but that which arose from ‘the common salvation.’ And it would be a happy thing if all our congregations were, in the matter of Christian liberality, to imitate this example, and to respond with similar unanimity to the appeals and recommendations either of the Synod or of their own ministers.

The third recorded notice is in 1st Corinthians, chap. xvi. 1, 2: ‘Now concerning the collection for the saints,

as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.' By 'the saints' here are to be understood the destitute followers of Christ in Judea, as is evident from what Paul says in Romans xv. 26 : 'It hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.' The Corinthians knew well to what the apostle referred, and we may regard the words as re-enforcing a known duty. And the precept is very stringent : 'As I have given order to the churches of Galatia, so do ye.' The churches of Galatia were situated in the high central region of Asia Minor, and he had enjoined them to follow the mode of contribution which he now directs the churches of Achaia, in Greece, to adopt. It is marked by four things, and bears a striking resemblance to what has been exemplified by the church in Antioch. Every one was to give—no exception was to be allowed : Let every one of you lay by him. It was to be done at short intervals : Upon the first day of the week, the Lord's day, let every one of you lay by him in store. It was to be according to the ability of each : Let every one of you lay by him in store as the Lord hath prospered him. And it was to be done for the purpose of realizing a larger sum than would otherwise have been gained, and of preventing all bustle, hurry, or confusion when the apostle should arrive : That there be no gatherings when I come. The mode of contribution which is here inculcated sanctions the rule of frequent giving. There were no banks in those days, in which the gathered subscriptions of a congregation might be safely deposited ; and every one, therefore, was to have his charitable or missionary box, into which he was to put his gifts. This was

to be done each week on the Lord's day. When the heart of the donor was glowing with the blessed thoughts and feelings which the resurrection of Christ and the religious services of the first day of the week excited in his mind, he was to consider what he owed to his Lord, and what God had done for him during the preceding week, and gratefully and conscientiously, and as an act of worship, to add to the store what he could afford. The sums were to be greater or smaller, just as he found that his worldly matters had gone well or ill with him. And these were to be laid up in store, or as in a treasure. It was money put to good interest, which the Lord would repay; 'for,' as Beza says, 'these are the true riches laid up in heaven, entrusted to God, to be compensated with the amplest interest both in this world and the next, though not of their own value, but of his mere liberality.' And this plan of weekly contributions was continued, as appears from 2 Cor. ix. 2, for two years at least; and it was doubtless enjoined as being more productive than any other method. Had the apostle waited till he should go to them, and taken a collection when he arrived, persons could only have given to him what they then had. But by this process of weekly consecration, continued for so long a period, a large sum was collected; and the apostle, when he came, received the proceeds of all these separate family treasures. This verse, then, very clearly establishes these things: that every one is to contribute for the cause of Christ; that every one is to contribute at short intervals; that every one is to contribute according to his ability; and that the method which is likely to raise the greatest sum is to be adopted. These are substantially the principles of the scheme of missionary contribution recommended by the Synod, which was described in the preceding lecture,—the only difference being that of monthly instead of

weekly giving, a difference which our changed circumstances allow.

We come now to a portion of Scripture which may be called the grand directory of the church as to Christian liberality — namely, the 8th and the 9th chapters of 2d Corinthians. It is well known that the principles and rules of the New Testament with regard to church polity were given just as circumstances called for them; and the Spirit of God took occasion, from the contribution that was being raised in the Gentile churches for the benefit of the poor saints in Judea, to unfold at considerable length the subject of Christian benevolence, and to state motives and principles which are intended to dictate and to regulate religious giving of every kind, and which, if practised, would secure ample funds for the support and the extension of the gospel. And in this day, when happily all evangelical Christians are recognising the obligations that lie on them both to spread the gospel in heathen lands and to maintain the cause of Christ at home, it is of the utmost consequence that these two chapters be carefully studied. The wisdom of the Divine Spirit is evinced not only in the things that are said in the Scriptures, but in the cases that are selected for warning or for imitation. For example, the model instance of individual giving which our Lord commends is that of a widow, a poor widow, a poor widow contributing two mites, all that she had; just as if he had said, that there is no one so poor as to be precluded by his circumstances from having the privilege and the blessedness of helping the cause of God. So here the cases selected and described are two churches,—the one poor and the other rich, the one afflicted, the other prosperous; and thus they meet the states of all churches, in all ages and all lands.

Let us look, first, at what is said with respect to the poor

churches. These were the churches of Macedonia—Philippi and Thessalonica. This was the region that gave birth to Alexander, the conqueror of Persia. Its inhabitants formed those warlike and invincible phalanxes which subdued the world. They were for many years the most renowned and trusted soldiers, the leaders and the strength of the vast armies of the East. They gathered bright honours and acquired great wealth. But these things had passed away, and Macedonia was now a dependent Roman province. But a higher honour is assigned to these poor Macedonian converts than Alexander and all the kings of the East could have bestowed, in being chosen as one of the models after which all churches are to copy in the exercise of that Christian liberality which is to turn the world unto Jesus Christ, and to subject all nations to the spiritual and happy dominion of the Prince of Peace.

The churches of Philippi and Thessalonica were poor and afflicted. Full accounts of the trying circumstances in which they received the gospel are given in the 16th and the 17th chapters of the Acts. They were subjected to severe and harassing persecutions by the unbelieving Jews, the heathen magistrates, and their unconverted fellow-citizens. So much was this the case, that the apostle, addressing the Philippians, declares that 'they were partakers of his grace in his bonds and in the defence and the confirmation of the gospel;' calls upon them to be 'in nothing terrified by their adversaries;' and says that 'it was given unto them, in the behalf of Christ, not only to believe on his name, but to suffer for his sake.' And writing to the Thessalonians, he affirms that 'they had received the word in much affliction, with joy of the Holy Ghost.' They were reproached, and in many ways oppressed; and in reference to worldly things, they were either forcibly

deprived of their property, or hindered in the prosecution of their ordinary avocations. In these circumstances, they might have invited the sympathy and the aid of more opulent churches, and might have pleaded their own embarrassments as an excuse for not giving anything. But instead of this, they looked on the things of others as well as their own, and felt that the law of Christ required them, as far as they could, to bear the burdens of their Christian brethren.

The collection for the poor Jewish saints was spontaneously begun. The church of Philippi has the high honour of being spoken of by Paul as the only Grecian church that sympathised with him in his difficulties, and that sent once and again to him a sum of money to relieve his wants,—donations which, he says, were ‘an odour of a sweet smell, a sacrifice acceptable and well pleasing to God.’ There is little doubt, we think, that the apostle sent his ‘orders’ to these churches, as well as to those of Galatia and Achaia, with regard to the weekly contribution; but before these had come, they, hearing of the distresses of their brethren in Judea, had begun the work. Hence it is said, ‘They were willing of themselves.’ Contemplating the heathen darkness and superstitions, the guilt and misery from which they had been rescued, and the light, life, freedom, and hope into which they had been brought,—contrasting their former degraded and wretched condition with their present glorious privileges as the sons and the heirs of God, they saw and felt that they could not do enough to testify their gratitude to the divine Saviour. They were indeed poor and afflicted, but their very poverty and affliction made them sympathise more cordially with their Jewish brethren; and when they reflected that it was to these Jewish saints they were

indebted for the stream of spiritual joy which flowed through their minds, they resolved to send to them a portion of the worldly substance which they still had. We may suppose that when the tidings were brought to them of the state of matters in Judea, they came together, and that an aged and esteemed father thus addressed them: 'Brethren, we were blinded and miserable idolaters, serving gods many and lords many, living in ignorance, sin, and death, without the knowledge of the true God and the hope of future happiness. The Jews had pity on us, and sent forth their countrymen to tell us of Jesus, the Son of God, who died for sinners, and who, having ascended to the right hand of his Father, lives to save and to bless all that believe on his name. We have heard and received this good news. We have come to know the only living and true God, and have found peace with him; we have been washed from our sins in the blood of Christ, and we are now partakers of the gifts and graces of the Holy Spirit. Peace, joy, and comfort rule in our hearts. It is true that we are despised, persecuted, and cruelly used by our countrymen, and that our outward evils are increased; but we have now the sure prospect of a heavenly and eternal home, where we shall be for ever with the Lord, saved and blessed. These are privileges of inestimable worth. They raise us above the world, and make us the honoured children of God. What shall we do, then, to show our thankfulness to God for all these blessings, and to the Jews as the instruments in his hand by whom they have been brought to us? Let us give of our carnal things in return for their spiritual things.' These sentiments find a response in every bosom. All acquiesce in the proposal, and the collection is commenced, which the subsequent instructions of the apostle direct them how to conduct.

The sum raised was up to their ability, and even beyond it. Christ said of a certain woman, 'She hath done what she could ;' but the commendation which the apostle gives to these poor Macedonian converts is still higher. He says : 'We do you to wit of the grace of God bestowed on the churches of Macedonia ; how that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. • For to their power (I bear record), yea, and beyond their power, they were willing of themselves.' They denied themselves comforts ; they made generous sacrifices ; they parted with things that were really needful. Their hearts were so filled with joyous spiritual feelings, they were so carried along by these blissful emotions, all springing from faith in the gospel, that, like the poor widow, they were ready to give all they had. Worldly things seemed to them but as the small dust in the balance in comparison with their great privileges. The greatness of their joy 'abounded unto the riches of their liberality.' It overflowed in benevolent gifts, enlarging and multiplying these ; while their deep poverty enhanced the value of these gifts, and rendered them all the more precious in the divine sight. Their joy and their poverty beautified the donations, and made them 'a rich liberality.' Oh, it is a glorious testimony that Paul bears,—one of the brightest beams of fame that shines on the living page of God's word : 'For to their power (I bear record), yea, and beyond their power, they were willing of themselves.' With what delight would the apostle, under the guidance of the inspiring Spirit, pen these words ! There they remain, to the enduring honour of these churches. The record was also written on high, and it will be found unto praise and glory at the coming of the Lord Jesus Christ.

The cause of this singular liberality was the outpoured grace of God. 'We do you to wit,' says Paul, 'of the grace of God bestowed on the churches of Macedonia.' This grace was realized by them in the use of means. It did not fall down on them unexpectedly or unsought: 'They first,' it is said, 'gave their own selves to the Lord.' The words express a solemn, united, and religious consecration of themselves to the divine Saviour. Many regard them as describing an instance of public or social covenanting; even Dr. Doddridge so considers them. There can be no doubt that there is a reference to some formal religious act. The people devoted themselves to the Lord, and engaged to serve him in their bodies and in their souls, and to give up to him their time, their talents, and their possessions. They drew near to God, and he drew near to them. They gave themselves to him, and he gave himself to them. Their faith and their affection rested on God, and his grace flowed forth, filled their souls, and made them willing to be, to suffer, and to do whatever he should appoint. They came forth from the divine presence with glad hearts and radiant countenances, and they 'gave themselves to the apostle by the will of God,' saying, We are ready for every good work; just tell us what God's will is, and as his pledged servants we are prepared to do it. This largely bestowed grace, obtained in reply to their earnest supplications, explains their wondrous benevolence. But is not this the manner in which the grace of God always operates? It is an active thing. It does not lie dormant in the soul. It manifests its existence and its power in the doing of good works. It is a living fountain, welling up in godly deeds,—deeds which stretch away into eternity, and render life there glorious. Zaccheus found Christ, and his heart was instantly opened, and the half of his goods

he gave to the poor; the disciples found Christ, and they left all and followed him; Jerusalem believers found Christ, and they sold their houses and their lands, and laid the money down at the feet of the apostles; the persecuted in this and other lands found Christ, and for his sake they forsook all that they had. Can a man, it has been said, carry under his cloak a bunch of spices, and the fragrance of them not be diffused around? So neither can any one have the grace of God largely conferred, and keep back from taking an active personal interest in the affairs of Christ's kingdom. In this view Christian liberality is a test of piety. A man may indeed from selfish motives, such as to obtain a name and influence, contribute to missions and other benevolent objects; but the counterfeit proves that there is genuine coin in currency, and the fact remains, and deserves to be seriously noted, that every one who has the grace of God will show his piety in liberal and devoted deeds. If there is any congregation, therefore, that does little or nothing for the needy and the perishing outside their own circle, it will not do for them to plead that they are poor and afflicted. The churches of Macedonia were so; but they first gave themselves to the Lord, and in return they received from him a large measure of grace, and under its action they gave a money contribution to those in another land, up to their power, and even beyond it; and the grace of God which wrought so in Macedonia will operate in a similar manner in Scotland.

When the gatherings were completed, these Macedonian believers brought the money to Paul, and requested him to take the charge of it, 'praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.' These words do not signify, as some might suppose, that the apostle was

reluctant to accept the donation, and that the contributors had to employ arguments to induce him to do so. He knew that these saints were doing that which was acceptable in the divine sight, and which would bring down on them the blessing of God, and he would not prevent them from realizing spiritual good. It was the fruit of grace, and it would, as he says elsewhere, 'abound to their account.' The point with regard to which he hesitated was the taking charge personally of the sum collected, and being the bearer of it to Jerusalem. He was not sure about the propriety of such a step, as it might give occasion to his enemies to allege that he had appropriated a portion to his own use; and it was not till other churches joined in the request, and chose several others to accompany him, that he consented to carry up to Jerusalem this noble proof of the love and the benevolence of the Gentile churches. And hence he says, speaking of Titus, 'And we have sent with him the brother whose praise is in the gospel throughout all the churches; and not that only, but who was also chosen of the churches to travel with us with this grace (benefaction), which is administered by us to the glory of the same Lord, and declaration of your ready mind; avoiding this, that no man should blame us in this abundance which is administered by us; providing for honest things, not only in the sight of the Lord, but also in the sight of men.'

What is said concerning the churches of Macedonia distinctly shows that the poor members of Christ's church should be asked and encouraged to do what they can for the support and the extension of the gospel. There are many who consider it as unkind, as almost amounting to an act of oppression, to solicit a religious subscription from the poor; and those especially who shelter themselves under

endowments boast of their church as being the poor man's church, inasmuch as he is not required to contribute for the maintenance of the gospel ministry. This assertion is made with an air of great benevolence; but the unkindness is all on their part. Their view receives no countenance from the word of God. Religious giving is there described as an act of worship, and it has associated with it a divine blessing and reward. The blessing and the reward are not attached, as we will show in our next lecture, to the size of the gift, but to the facts that it is granted willingly and is in proportion to the ability of the donor. This benevolent and beautiful law of Christ's kingdom puts it in the power of all, except those that are absolutely destitute, to be contributors to the cause of God; and to make a man's poverty a reason for depriving him of the divine blessing and reward, is to add insult and injury to affliction. Had those persons been present when the poor widow was about to throw her two mites into the money-chest of the temple, they would doubtless have interposed, and said, 'Poor woman, the temple does not need thy small pittance. Look at its magnificence and splendour, and see, the rich are casting in of their abundance. Take home thy two mites, and use them for thy own wants.' But the most benevolent heart that ever beat on earth looked at the matter very differently. He commended her conduct, and he held it up for the admiration and the imitation of the church in all ages. And he did so because he knew, on the one hand, that as this contribution was given from love to God, it would have been to the pious widow a most painful trial, that which would have intensified and embittered all her sorrows, had she been kept back from helping to maintain her heavenly Father's house; and, on the other, that this deed was registered with acceptance in heaven by him who rules the

events of providence, and that he would restore what she had given with sevenfold interest. Or let us put the matter in another form. Suppose that an affectionate and godly father is on his deathbed, and that he sends an invitation to all his sons to come and see him ere he depart. These sons have all prospered in the world except one, who occupies the station of a mere labourer. Suppose that a person were to say to this poor man, It was not kind in your father to ask you to go and see him, for if you do so it will deprive you of a day's wage. What would be the effect of such a statement? Would it be felt by the poor man to be an act of kindness? Would it not rather bring his poverty vividly into view, and go as an arrow to his heart? He would say, My father loves me as warmly as he does my rich brothers, and I love him as cordially as they do, and I am prepared to do what I can to testify my affection for him. So is it in regard to religious contribution. The Lord has given to us freely his own Son and all saving blessings; and what he demands in return is, that we give ourselves to him, and do what we can to serve him. He treats, in so far as gospel privileges are concerned, the rich and the poor alike. They are all equally related to him, and are equally interested in the privileges and in the prospects of his great salvation. And by the rule of cheerful and proportionate giving, to which we have already referred, he lifts the poor as well as the rich to the dignity of being religious benefactors. And certainly those that would stand between the poor and God's blessing and reward are not their true friends. Dr. Chalmers, as stated in his Life by Dr. Hanna, vol. i. p. 100, in the first sermon that he preached for the Bible Society, in 1811, indignantly and eloquently repelled the charge that it is wrong to take from the poor for the cause of the Bible and the gospel. This was the view also which Paul took;

for he commends, with special satisfaction, the liberality of these Macedonian believers, who were poor and afflicted, says that their poverty magnified their gifts, and rejoices to bear testimony, and to record it for the benefit of coming times, that, in the exercise of Christian self-denial, they had contributed for the good of others up to their power, and even beyond it. Let this matter be ever spoken of as a privilege, a valuable privilege, not as a burden, and then all who really fear and love God, and have respect to the future, will desire to have a share in it.

Again, there should be no hesitation in taking from the poor what they cheerfully offer. Every gift in the Old Testament worship that touched the altar was the Lord's, and could not be taken back. And so, whatever any one, in the exercise of enlightened and pious motives, devotes to God should be gladly accepted. It is a hallowed thing. But I have known able and excellent friends of missions who had other views, and who even remonstrated with persons who presented donations which they considered as being more than they could afford. I never could see any scriptural warrant for such hesitation. On the contrary, he that soweth bountifully shall reap also bountifully. An anecdote given in the Life of the Rev. Dr. Rogers of New York, an eminent Presbyterian minister of the last century, will illustrate what I mean. It is stated that, when he was going round among his people soliciting subscriptions for building a church, he came to the house of a widow in humble circumstances, who had been recently deprived of her only daughter. He called on her, not for the purpose of asking aid, but of speaking to her a word of comfort. But before leaving he mentioned the object in which he was that day employed, when she rose and put into his hand a considerable sum of money. He was sur-

prised at the amount, and refused to accept it. But she said, 'You must take it. I had designed it for my daughter, and I have resolved that he who has taken her to himself shall also have her portion.' This was a beautiful act. It had about it the odour of a sweet smell. Oh, it would have been most unkind on the part of Dr. Rogers to have persisted in the refusal! For I believe that when he carried away that money he left behind him a widowed and bereaved heart that felt a real joy that the divine Saviour, her own Lord, to whom she had betrothed her daughter, and who had removed her to his own celestial palace, now had her portion.

LECTURE XVII.

THE PRINCIPLES OF SCRIPTURAL LIBERALITY.

IN our last lecture it was remarked, that the wisdom of the Spirit of God is shown in the two cases selected for imitation in the matter of scriptural benevolence, as these are described in the 8th and the 9th chapters of 2d Corinthians,—namely, the churches of Macedonia and the church of Corinth, the one being poor and afflicted, and the other rich and prosperous,—as they thus supply rules which correspond to the states of all churches, in all ages and in all lands. We have considered what is said respecting the churches of Macedonia, and we come now to look at what is stated in regard to the Corinthian church. Corinth, as you are aware, was a city of Achaia, which stood on the isthmus which connected the Peloponnesus with the rest of Greece; and from its situation being well adapted for commerce, it abounded in wealth and in all the elegancies and luxuries of life, and was characterized by great licentiousness of manners. It is evident from the strain of the first epistle to the church in that city, especially from the hints with respect to their pride and contentions, and from the precepts that are given on the subject of meats, drinks, and festivals, that the members of this church were generally opulent and prosperous. The church of Corinth, therefore, may be regarded as the type of our wealthy and

flourishing congregations; and the principles which are stated as bearing on their conduct are those which are to influence all in our churches that have wealth and property. There are chiefly four principles which we shall point out and illustrate.

1. The first principle is, that religious donations are to be given willingly. When the Lord invited the contributions of the people for the making of the tabernacle in the wilderness, it was said, 'Of every one that giveth willingly with his heart, ye shall take my offering;' and this idea of willingness, as being essential to the acceptance of the gift, is distinctly taught by the apostle. 'For,' he says, 'if there be first a willing mind, it is accepted according to that a man hath.' 'Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.' These words just quoted are very remarkable. It is remarkable that, when any one gives back to God a portion of the things which he has got from him, the Lord should bestow on him the honourable title of a giver—a giver to God. David felt this when he said, 'Who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.' But it is still more remarkable that it should be said that God loves a cheerful giver. In so far as I know, this is the only duty in regard to which it is declared in the Scriptures that God loves the man who does it; and to my mind nothing could more vividly set forth the high place which willing liberality occupies in the estimation of God than the circumstance that it is thus singled out from all other duties, and has connected with it this special mark of divine approval. But the truth is, willingness is the characteristic of all genuine spiritual services. The Lord makes his people

willing in the day of his power. It is the homage of the heart which he demands. His service, whatever be the form which it takes, must be willing service. Love must characterize it. The act of giving is the result of grace, and is itself called grace. 'See,' says the apostle, 'that ye abound in this grace also.' The smallest degree of constraint destroys its fine character. It is a tender and holy thing, which the touch of violence pollutes. Cordial willingness is an absolute prerequisite in religious giving. It is only when, in obedience to the divine claim, the benefaction is willingly and cheerfully rendered—the delighted offering of a grateful and loving heart—that it is acceptable and well-pleasing to God. It is said of the famous Andrew Fuller, that when in London he was raising money for the Baptist mission, he called on a merchant, who received him very gruffly, and who, when informed that his name was down in the book which Mr. Fuller held in his hand for an annual subscription of one guinea, cried, 'Let me see it,' and then enclosing a guinea, threw back the book in a very offensive manner. Mr. Fuller thanked him, but mildly said, 'It is not accepted, sir.' 'What!' exclaimed the merchant in a burst of anger, 'not accepted! Is it not a good guinea?' 'Yes,' replied Mr. Fuller, 'the money is good enough, but as it is given with a grudge, it is not,' pointing upwards, 'accepted in the quarter about which you should be chiefly anxious.' 'Thank you,' said the merchant, 'I never thought of that. Give me back the book;' and he doubled his subscription. And why should any of our donations be otherwise than willingly given? Why should it require so many appeals and arguments to prevail upon us to part with our worldly substance for the service of God? The matter, rightly viewed, is a privilege for which we should be thankful. Every opportunity of giving which is presented affords an occasion of realizing

blessing for ourselves. The Lord Jesus Christ is employing his power and the resources of Godhead in carrying out the purposes of his Father in the salvation of sinful men ; and in no way can we be so profitably and so honourably engaged as in helping forward his benignant administration. By acting in this way, we make to ourselves friends of 'the mammon of unrighteousness.' We take that which Satan uses as his chief instrument in ensnaring and ruining souls, and which experience has so frequently proved to be injurious to the Christian's best interests, and lay it up as a treasure in heaven. We shall thus find the truth of the epitaph which the eloquent Saurin says, in his sermon on 'The Duty of giving Alms,' was engraved on the tomb of Atolus of Rheims : 'He exported his fortune before him to heaven, and he is gone thither to enjoy it ;' or of the epitaph which Addison in the *Spectator* says was put on the tomb of a charitable man : 'What I spent I lost ; what I possessed is left to others ; what I gave away remains with me' (No. 177). Money thus hallowed, instead of being 'the root of all evil,' becomes in reality the source of spiritual good both to ourselves and others. The merchant is well pleased when any one furnishes him with an opportunity for increasing his gains ; the soldier is delighted when he can multiply his laurels ; and the statesman hails as a benefit anything that tends to augment his power and his fame. The Christian is seeking nobler things than any of these parties ; he is occupied in acquiring meetness for a blessed eternity ; and whatever goes to build him up in faith, holiness, and spiritual joy, is more valuable than all the things of earth. But he cannot take part in those benevolent operations that are connected with the advancement and the diffusion of the gospel without bringing into lively exercise those views and feelings on the growth and maturity

of which the welfare of his soul depends. He works for others, and he benefits himself ; he gives for others, and he gets more largely from above. His best feelings are embodied in deeds of faith ; and God, who loves a cheerful giver, encircles him with his favour, and makes all his interests to prosper.

2. The second principle is, that religious donations are to bear a just proportion to our ability or our property. You are aware that a Society has existed for a number of years, the Christian Systematic Benevolence Society, whose object is to inculcate the duty of proportionate, systematic, and continued giving for religious purposes. The operations of this Society have done much good, as they have called the attention of all churches more prominently than was the case before to the great duty of Christian liberality. Such of the publications of this Society as I have seen look with favour upon a Christian's giving the tenth part of his income to the cause of God. But it seems to me that in the New Testament nothing is said as to the precise amount which we are to give. In the Mosaic dispensation, God dealt with his church as a man deals with his son while under age ; he told his people not merely to what objects they were statedly to give of their property, but the amount which they were to bestow. The only exception was voluntary gifts, the offspring of grateful piety ; and in respect to these there was no limitation or rule. But in the New Testament dispensation, the Lord treats his church as a man does his son when he has reached majority ; he presents motives, principles, and arguments, and calls upon us, in the exercise of enlightened conscientiousness, to carry these into effect. We have just said that willingness is one of the requisite qualifications of the gift ; and another is here stated to be, that it must be according to our ability. This is very

clearly affirmed by the apostle. The Corinthians, it appears, had resolved, a considerable time before, to raise a contribution for the benefit of the Jewish saints; and they are now asked to execute their purpose. 'Now, therefore, perform the doing of it, that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.' In the case of the church of Antioch, it was said that every man determined to give 'according to his ability.' In the orders that Paul gave to the Galatian and Grecian churches respecting the laying aside on the first day of the week, it was said that the sum was to be 'as the Lord had prospered' the donor. And here it is declared that the gifts are to be according to a man's property. The three expressions are different, but they all prescribe the same rule or law,—that our giving is to bear a just proportion to our pecuniary ability. The apostle puts it in two forms. In the first place, he says that the giving is not to be 'according to that a man hath not' (*οὐ καθὸ οὐκ ἔχει*). The Lord is not a hard master, reaping where he has not sowed, and gathering where he has not strawed. If he has not bestowed on us the means of giving, he does not look for anything in return. The man who is in debt, or the entirely destitute, cannot give. But these persons must see that their destitution is not the result of indolence or of want of economy; for if greater industry and better management would enable them to give, their lack of ability is criminal, and the command applies, 'Let him labour, working with his hands the thing that is good, that he may have to give to him that needeth.' The obligation to honour God with our substance lies on all Christ's people; and where there is a willing mind, persons will take an interest in his work,

yield to it their prayers, their counsels, and their labours; they will regard as an affliction their pecuniary inability; they will employ all competent means to remove it; and as soon as they have the power, they will hasten to bestow their gifts. This was at one time illustrated by a congregation in Jamaica. Owing to a severe drought, they had no crop, and for eleven months they could contribute nothing; but rain fell, and their crop was reaped, and as soon as they had sold their produce, they came in the last month of the year, and cheerfully paid their subscriptions. The second and the more important form of the law is, that the gift is to be 'according to a man's property'—*καθὸ ἐὰν ἔχη τις*—according to what any one may have. If the gift does not possess this quality in addition to willingness, it is not accepted by God. It may advance the cause of the Saviour, it may do good to others, but it does not bring down the blessing of God upon the donor. It is classed along with the lame and the torn, which persons laid on God's altar, and which he rejected. This law presents religious giving in an awfully solemn and impressive aspect. I recollect many years ago, when this view of the passage first presented itself to my mind, that I was deeply affected by it; and before proceeding to teach it publicly, I consulted the late Rev. Dr. Stark of Dennyloanhead, one of the ablest and best theologians that our church ever had, and he said that the meaning of the apostle's statement obviously is, that any benefaction not granted willingly, and not being in proportion to the pecuniary ability of the giver, is not favourably regarded by God. And yet why should this law surprise us? No one doubts the justness of this principle when applied to spiritual things. All acknowledge that we are to serve God sincerely, and to the utmost extent of our power. We are to love him with all our heart, soul, mind,

and strength. And why should there be any hesitation when this law comes to be applied to the things of this world? Does not hesitation here seem to indicate that Christians imagine that their wealth is their own, which they may keep back and use as they please? But God's claim is universal and paramount, and this law of proportionate giving speaks with a potent voice to the rich, and calls upon them to consider carefully what they have, and to regulate their donations by their ability. It is obvious that the man whose income has been doubled, or tripled, or multiplied many fold, is not to content himself with laying on God's altar what he did before. His gifts should rise in number and in magnitude just as his wealth is increased; and if he desire to enjoy the divine favour, he will conscientiously attend to this rule of proportion. This law speaks also in an encouraging voice to the poor. It has stamped on it the kindness of the gracious Saviour. It tells us that it is not the amount of the gift, in itself considered, that makes it accepted by God, but it is the circumstances that it is given willingly, and that it is as much as the donor can afford. One man can give £1000 a year, and another can give £1 a year. These sums are the measures of their respective ability, and if they are bestowed with like willingness, they meet with equal acceptance; and if the £1 bear a larger proportion to the property of the one than the £1000 do to the wealth of the other, his gift, like that of the poor widow, will be accounted the greater, and will gain a richer blessing. Sustained by this law, I felt the utmost freedom in addressing all classes of men, and urging upon them the claims of Christ; for I could say, Here is a law which puts it in the power of the working man as well as of the wealthy capitalist to be a giver to God, and which, if willingly followed, will bring down on each that blessing which, in the best sense, makes rich.

3. The third principle is, that religious donations are to be given by us in the way that a steward dispenses his master's property. The apostle Peter says: 'As every man has received the gift, so minister the same one to another, as good stewards of the manifold grace of God.' This idea of stewardship, or that men are put in trust with God's property, which they are to use for his service and glory, is strikingly brought out by Paul in the following words addressed to the Corinthians: 'For I mean not that other men be eased and you burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality. As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.' This remarkable passage furnishes a fine illustration of the duty of the rich to help the poor, of the strong to aid the weak, and of those who have received large measures of gifts, grace, or wealth to do what they can to make up for the inability and the deficiencies of others. The case of the manna, to which the apostle refers, sets the matter in a clear light. Each person was by divine appointment to have one omer full each morning, and two on the Saturday. When the people went out to gather the manna, some obtained more and some less, just as they were early or late afield; but they were not allowed to carry their gatherings to their tents. They had to deposit them in heaps; and when the officers measured out to each the prescribed allowance, it was found that there was just enough for all—nothing over and nothing lacking. The providence of God, which so wondrously kept their clothes from wearing, so ordered that each got each day his daily bread. None could complain of this arrangement, for two reasons. The first was,

that the manna was a divine gift, granted not for the exclusive benefit of the individual, but for the good of the whole people; and the second was, that while his overplus of to-day might supply the lack of his neighbour, that neighbour's overplus to-morrow might make up for his deficiency. Now the doctrine of the apostle is, that a similar law prevails with regard to the church—that the Lord Jesus Christ, its king and head, the ruler in providence, grants always an abundance for all its wants and all its works. But there is no material measure, like the omer, to determine the portion which each is to receive. Still there is abundance for all; and the rule of cheerful and proportionate giving, which each person is to apply, is to do for New Testament wealth what the omer did for the manna; and if this rule be faithfully followed, all the operations of the church will be adequately sustained. Some have more than they need, and others have less; some are rich, and others are poor; but the rich are not to regard their abundance as their own, which they are to employ according to their pleasure. 'The earth is the Lord's, and the fulness thereof.' 'A man,' says the evangelist John, 'can receive nothing, except it be given him from above.' 'Every good gift,' says James, 'comes down from the Father of lights.' According to this view, all wealth is God's property; it is given to the immediate possessor in trust, and he is bound so to consider it, and, as a steward, to lay it out in the divine service. No one has authority to go to him, as did the officers with the omer, and say, You will take for your own use only so much; but God comes to him with this rule of proportionate giving, and demands that he apply it in the distribution of his property. And he cannot justly complain of this law any more than could the man who had the

overplus of the manna, for all that he has is the gift of God. It is God's bounty which he is called upon to dispense. In this respect he is highly favoured; for God has put him in the position of helping others, where he may realize the truth of the words, 'It is more blessed to give than to receive.' He might have been among the poor; it is the divine favour alone that has made him opulent; and that favour has been shown to him that he may acquire the high distinction of being a Christian benefactor. And then, in the course of events, he may lose his wealth, and those that are now poor may become rich; and in that case the like obligations will lie on them to aid the work and to supply his lack of means. Oh, this is a beautiful rule of equity! It honours the divine Saviour, by teaching that he always makes ample provision for all the demands of his church; and it honours wealthy Christians, by showing that they are the chosen depositaries and stewards of the divine beneficence, which, according to the law of just proportion,—the New Testament omer,—they are to measure out for the benefit of all. And when the divine glory shall arise on the church, and when the Holy Spirit shall render all the members equally willing to do what they can for the Lord, the leaders of all Christian movements, whether these relate to matters at home or abroad, will never have to lament the want of sufficient means.

4. And the fourth principle is, that religious donations are to be given in faith, and in the hope of their being literally repaid. The Lord is generous, and he will not allow any one to be ultimately a loser, either in a spiritual or in a temporal view, by what he gives for his cause. It has long been taught that active exertions in the service of God augment our spiritual gifts and graces; but it seems to me that the apostle here affirms that the Lord will repay persons literally,

and in kind, for what they contribute of their substance, provided that this be done from right motives; nay, that he urges liberality on the ground that, the more they bestow, the larger will be the compensation. 'But this I say,'—take heed to this and bear it in mind,—'he who soweth sparingly shall reap also sparingly; and he who soweth bountifully shall reap also bountifully.' That these words are to be taken literally, and as holding out the promise of a material recompense, appears to me manifest from these two considerations. The first is, that the crop which is reaped uniformly corresponds to the seed which is sown. The seed which was here to be sown was money. It was to be cast into the field of Christian benevolence; and the allegation made is, that according to the amount used would be the return. It would not be lost; it would come back to them; and the return would just be in proportion to the liberality of the sower. And the second consideration is, that the apostle appeals in support of his statement to the power of God. It might be asked, How is this material return to be made? The reply is, 'God is able to make all grace'—all favour—'abound toward you, that ye always, having all-sufficiency, may abound unto every good work.' When a spiritual recompense is spoken of, the appeal is made to the grace, the mercy, or the love of God; but the appeal is here to his power as the Divine Ruler. He is able to repay you in a hundred ways. The events of providence are in his hand; the silver and the gold are dispensed by him; the movements of trade, the influences of the sky, the earth, and the ocean, and all the vicissitudes of life, are governed by him; and it is easy for him to keep any one in health, to make his business prosperous, and to bless and increase what he has gained. He can give, as is here stated, 'such an all-sufficiency in all things,' as to make the person 'abound to

every good work, being enriched in every thing to all bountifulness.' The words are very full and emphatic, and show that large and cheerful giving is the way to ensure expanding liberality. We may not always see how the recompense is given, because we must bring this matter, like every other promise, under the influence of faith. The question is, Do these words of the apostle teach the doctrine of material compensation? If they do, then the accomplishment of them is to be left to the power and the faithfulness of God. The words 'he is able' are enough for us. But this is not a solitary passage. Indeed, gracious compensation appears to be an established rule of the divine administration. It is embodied in the Lord's Prayer: 'Forgive us our debts AS we forgive our debtors.' And in the following passage our Lord teaches it in the clearest manner: 'Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom: for with the same measure that ye mete withal shall it be measured to you again'—these latter words proving distinctly that compensation in kind is a law of the kingdom. Then in the Proverbs, which inculcate great moral principles, applicable to all ages, we find these statements: 'He that hath pity on the poor lendeth to the Lord; and that which he hath given will he pay him again' (xix. 17). 'There is that scattereth, and yet increaseth' (xi. 24). 'Honour the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine' (iii. 9, 10). And Isaiah says: 'The liberal deviseth liberal things, and by liberal things shall he STAND' (xxxii. 8). This doctrine was illustrated in God's dealing with the Jews. Their fields were fruitful, and all their social and national affairs were prosperous, just as they

were obedient to his will. He commanded those who returned from the captivity in Babylon to build the second temple; and after being engaged in it for a time, they ceased from the work on the plea that they had not sufficient means to finish it, and that it would absorb all that they had, and reduce them to indigence and want. They withheld what was due to God, and they found that this caused the poverty which they feared. The Lord smote them with blasting, mildew, and hail in all the labours of their hands, and their crop shrank away and disappointed their hopes. But when, under the teaching of the prophets Haggai and Zechariah, they repented of their sin, returned to duty, and resumed the work, the message was sent, 'From this day I bless you.' This doctrine of compensation in kind is also pointedly taught by the apostle in the 4th chapter of Philippians, where he says, 'No church communicated with me as concerning giving and receiving, but ye only.' The clause translated 'giving and receiving'—*εἰς λόγον δόσεως καὶ λήψεως*—is very remarkable. It describes what may be called an account current, in which were entered on the one side the gifts which the Philippians gave to the apostle, and on the other the benefits which in return they received from God. For that the *λήψεως*, the receiving, as well as *δόσεως*, the giving, belonged to the Philippians, is obvious from two considerations. The first is, that the apostle says, 'Not because I desire a gift, but I desire fruit that may abound to your account'—*εἰς λόγον ὑμῶν*. I desire a gift, the fruit of the gospel, which may be put to your credit, and which may entitle you to a gift in return. And the second is, that he expressly says that God would deal with them as they had dealt with him. 'Ye sent once and again to my necessity'—*εἰς τὴν χρείαν μοι*—'but my God shall supply all your need or necessity'—*πᾶσαν χρείαν ὑμῶν*. It is the

same word in both places. The correspondence is exact. They supplied Paul's need, and God would in return and as a recompense supply their need; and he would do so, it is added, 'according to his riches in glory by Christ Jesus.' Now, if this doctrine of compensation were mentioned in any place where a number of observant Christians were assembled, it would generally happen that some one would say, I can give an example of this doctrine. The celebrated Whitefield one day visited a man in destitute circumstances, and handed to him a guinea. A friend who was with him remonstrated with Whitefield on the impropriety of his conduct, as that money was all that he had; but the good man replied, 'The Lord is able to save to the uttermost—the very uttermost.' Immediately after returning to the house where Whitefield was lodging, a person called, and being introduced, said to Mr. Whitefield, 'I am a stranger, but I admire your character and your labours; and as a testimony of my interest in your work, I beg that you will accept this donation,' laying down on the table five guineas. Yes; the Lord will not remain a debtor to any one. Before he was called to be our Lord's disciple, Peter gave to Christ the use of his boat from which to address the multitude, and he was repaid on the spot by a large draught of fishes. I regard this doctrine of compensation in kind, which has not been so prominently taught as it should have been, of great practical importance. It meets and removes our native selfishness. Persons have the idea that what they give to God will never come back to them in a tangible form. They obtain a visible return for what they expend in the common affairs of life, but that which is laid on God's altar seems to disappear; and hence, when pecuniary difficulties press on them, God's portion is usually the first that is withheld. It is there that we begin to

retrench. This is a grievous mistake, for there is no part of our expenditure which, if given from right motives, is better laid out, or that will yield a more sure and ample return. If we do our duty to God, the words long since uttered will be verified, 'Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it' (Mal. iii. 10).

Let us now look briefly at the motives which the apostle suggests as inducements for the Corinthians to act on the principles that have been described. The first motive is, that benevolence is a grace which consistency of conduct made it dutiful for them to exercise. 'As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.' The second motive is, a regard to their Christian reputation. It appears that the apostle had employed the example of the Corinthians, saying that they were ready a year ago, as a means of stimulating the believers in Northern Greece, and he asks them so to act as to make his boasting of them good; for should the Macedonians come with him and find them unprepared, both they and chiefly he would be put to shame. This shows us that in the matter of Christian liberality it is quite proper to adduce the example of one congregation for the purpose of exciting another to like deeds, to excite a holy rivalry, and thus to provoke to love and good works; and the reason is, that public duties should be publicly performed. And hence the apostle says to these Corinthians, what ministers are authorized to say to their people, 'Wherefore show ye to them, and before the churches, the proof of your love and of our boasting on your behalf.'

The third motive is, that the exercise of benevolence is the effect and the fruit of the gospel. The Jewish saints who were relieved by the bounty of these Gentile believers 'glorified God,' it is said, 'for their professed subjection unto the gospel of Christ.' They saw in this liberality a convincing proof that these Gentiles had cordially embraced the gospel,—that gospel which always opens men's hearts and hands,—and they blessed God for this result. The fourth motive is, that such liberality prompts thanksgivings to God. The administration of this bounty, it is said, was attended by 'many thanksgivings unto God,' as well as by many prayers for blessings to rest on the contributors. All are bound to seek the divine glory, and to rejoice when they can do anything to secure it. Now Christian liberality does so. Send missionaries to the heathen, and when they are turned to the Lord they will praise God for what he disposed and enabled you to do. Assist small and deserving congregations at home, and experiencing the good conferred, they will recognise it as a fruit of divine grace in you. Alleviate the distresses of the Christian poor, and while they express their gratitude to you, they will thank God, who put it into your hearts to supply their wants. In all these cases praise will be rendered to God as the author and to you as the agents; and the stream of thanksgivings will be mixed with petitions, which will bring down on you additional blessings. And the fifth motive is, the example of Christ. 'For ye know the grace of our Lord Jesus, that though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.' These words are deeply persuasive, and, if rightly understood and appreciated, they have more power than a thousand arguments. The stars and all lesser lights disappear when the sun rises; so when Christ comes forward,

he is felt to be our all and in all. The words of the apostle suggest the whole scheme of mercy, bringing before the mind Christ's original and ineffable dignity, the glory that he had with the Father before the world was; his lowly, poor, and suffering state; and the blessedness to which he exalts believers; and showing that all this was the result of exuberant and wonderful grace. Christ was rich in the enjoyment of the smiles of his Father's love and of his own infinite happiness and honour; he was the maker, the owner, and the ruler of all worlds; and yet he veiled his glory, shrouded himself in humanity, took upon him the form of a servant, and came to our world in a despised and needy condition. He had not where to lay his head, was obliged to make the cold ground his bed, subsisted on the charity of others, and submitted to reproach, agony, and a painful death. He did all this that those who are by nature guilty, helpless, and miserable, the heirs of perdition, might be rescued from the wrath to come, might be raised to freedom, honour, and happiness, and, as the sons of God, made spiritually and eternally rich. Can we follow Christ from his celestial throne to the manger in Bethlehem; trace him through all the steps of his afflicted, calumniated, and suffering life till he expired on the accursed tree; and then view him seated at the right hand of his Father, dispensing freely to guilty men the blessings which he won by his obedience unto death, and admitting those who believe on him to the glorious mansions which he has prepared for them; and, while our minds are overpowered with wonder, delight, and joy, is it possible that the current of our emotions can instantly become frozen, and our hand be paralysed, when it is said, Give of your worldly substance to promote the cause of this gracious Saviour? Is this like him? Does it show his spirit? Has it any resemblance

to his example? No. Love constrains imitation. His grace led him to give all that he had, to exhaust the funds of heaven, that we might be for ever enriched; and if we have grace, it will induce us to give, if need be, all that we have, that his cause on earth may be advanced; and our chief regret will be that we can do so little for him, for though the world's wealth were ours, and we could lay it at his feet, it would not satisfy our gratitude; for, in the view of 'love so amazing, so divine,' the only fit expression of our feelings, after all that was done, would be in the grand words with which these chapters on which we have been commenting are closed: 'THANKS BE UNTO GOD FOR HIS UNSPEAKABLE GIFT.'

Those important principles which, in this and the preceding lecture, we have endeavoured to explain, sustained the church for nearly three centuries. They rest on the authority of Christ, embody and secure the gracious influences of the Divine Spirit, and form the financial laws of the spiritual and independent kingdom which God has set up in our world. Upheld by them, Christ's ministers went everywhere preaching the gospel; pagan philosophy and idolatry fell before them; Christian congregations were formed in nearly every city and village of the Roman empire; and the imperial power of the Cæsars was forced to yield to Christianity. It is greatly to be deplored that the church ever ceased to rely on them, and that for many ages, marked by formalism and weakness, it looked to the civil power for help; for mere human succour cannot accomplish spiritual results. But it is matter of devout thankfulness that in our day clearer and more scriptural views are rapidly spreading; that the followers of Christ, earnest for the truth, are beginning to see and to feel that their strength and their well-being lie in depending on the laws of Christ, their

divine Head, and on the effects which his authority over the conscience is fitted to produce. And we are persuaded that the more that these principles are understood and followed out, and that the resources of the church are, under their influence and action, drawn forth, evangelistic operations both at home and abroad will grow in number and in magnitude; and that then the time will come when for brass God will give gold, for iron silver, and for wood brass, and for stones iron; when the church's sun shall no more go down, and when the Lord himself shall be her everlasting light, and her God her glory.

LECTURE XVIII.

THE MISSIONARY PERIOD OF THE CHURCH THE PERIOD OF LABOUR, TRIAL, EXPENDITURE, AND CONQUEST, WHERE GREAT GRACES ARE DISPLAYED AND GREAT CHARACTERS ARE FORMED.

THIS is the seventh and last topic of the course. The Bible represents the present life as being to the Christian a season of trial. This is the aspect in which the statements, the promises, and the examples of the divine word lead us to view it. 'In the world,' said Christ, 'ye shall have tribulation;' and Paul and Barnabas taught the first Gentile converts 'that we must through much tribulation enter the kingdom of God.' The Christian life is a race, where we are called upon to lay aside every weight and the sin that easily besets us, and to strive with the utmost energy to reach the goal and gain the prize. It is a warfare in which we are to equip ourselves with the whole armour that God has provided, and boldly to fight the good fight of faith. It is a time when we are appointed to suffer with Christ, that we may be the better prepared for reigning with him. It is here that we are to 'endure hardness as good soldiers of Jesus Christ.' The rest and the reward are reserved by God, and will be enjoyed only in the heavenly state. It is there that those who die in the Lord 'rest from

their labours.' Now difficult and trying scenes are the discipline which developes and matures great energies, the existence and operation of which are essential to the formation of great characters. These are the results of severe toils endured, difficulties overcome, dangers surmounted, and sufferings patiently borne. It is in the school of trial that education for high service is received. It was in prison that the word of the Lord tried Joseph, and where he acquired meetness for teaching the senators of Egypt wisdom; it was the forty years' service that Moses had in the wilderness of Midian which practically moulded the learning which he had got in the court of Pharaoh, and prepared him for being the meek and wise leader of the people of Israel; and it was the sufferings to which David was subjected by the persecution of Saul that tempered the ardour of his youth, and fitted him for being the successful captain of the Lord's host. Indeed it may be doubted if there are any names embalmed in the traditions of a people whose lives were not marked by severe trials. These are the shading which brings out more clearly the lustre of great virtues. Alfred in England, and Wallace and Bruce in Scotland, would not, we apprehend, have held the place which they have done in the affections of successive generations, if they had not through perils and sufferings hewed their way to freedom for themselves and for their country. It is the same with ecclesiastical memories. The reformers, Luther, Calvin, Zwingle, and Knox, were called to undergo prodigious labours, and their characters were formed amidst many difficulties and trials. They had in numerous cases rough work to do, and they did it with indomitable energy. The very opposition which they so fearlessly confronted, and the reproaches that were heaped upon them, endeared them to the church. It was the signal graces which such

trials elicited that beautify their characters, and make us love to look upon them as true men of God. It was so with the martyrs. It was the fiery persecution that chased Patrick Hamilton and Wishart of Scotland, and Latimer and Ridley of England, up to heaven, that took their names out from the lists of their compeers and stereotyped them for all time. A smooth life is not the path to moral eminence. It may conduct to intellectual greatness, may enrich literature by the fruits of laborious study, and secure the applause of the learned, but it does not lay hold of the public mind and gain an outstanding place in history. The name of Galileo would scarcely have been uttered by the people had it not been for the injustice and the persecution which he was called to bear. This seems to be so much the dictate of the human mind in this sinful state, where all men appreciate pain more than they do happiness, that there is not a hero held up to our admiration either in the *Iliad* or in the *Aeneid*, whose actions are not attended by immense toils, sufferings, and perils. It is the Hector of the former and the Turnus of the latter that awaken the sympathies and interest the heart of the reader. So much apparently did Homer himself feel the power of this truth, that in the *Odyssey* he describes his favourite warrior Ulysses, distinguished alike for courage, wisdom, and eloquence, as reaching again his native country, after 'numerous toils achieved and woes sustained,' only in the twentieth year. And even in the case of philosophical research, the award that is granted to success is all the more bright if the result is the outcome of long and patient investigation. The discovery of the law of gravitation—that simple but wondrous law which binds together the created universe—is not more remarkable than were the abstruse and profound calculations which led to it. It is the idea of the stupendous effort of intellect that was

put forth in finding out what all preceding philosophers had failed to see that justifies the eulogy of Pope :

‘Nature and Nature’s laws lay hid in night ;
God said, Let Newton be, and all was light.’

Now the missionary period of the church is a time of preparation, when measures are devised and carried into execution which are intended to introduce a very different state of society. It is a time of reformation, implying the removal of the great evils which sin has gathered in the world, and the establishment everywhere of the benignant and peaceful principles of the gospel. It is therefore a scene of active enterprise, where the loftiest energies are needed, where bold and arduous deeds have to be done, and where no difficulties are to be allowed to arrest the onward progress of Christ’s cause. It is ‘the removal of those things that may be shaken;’ and it is set forth in Scripture by earthquakes, wars, and public commotions. It is to terminate in the millennial reign of the church, when a state of things will be realized, called ‘the new heavens and the new earth,’ where, it is said, the ‘former troubles shall not be remembered, nor come into mind, because the days of the church’s mourning are ended.’ That will be a period of rest and calm enjoyment. The knowledge of the Lord is then to cover the earth. The light of the gospel will everywhere shine. ‘No man will need to teach his neighbour, saying, Know the Lord; for all will know him from the least to the greatest.’ The Spirit is to be poured out in full measure, Satan is to be bound, the people are to be nearly all righteous, and the religion of Christ is everywhere to prevail. In such a state of society there will be no adventure and no danger, for all nations will be united in the cords of amity. An atmosphere of light and

love will encircle the earth, and all classes of men will live together as brethren, peaceful and happy. There will then be no missions, for the gospel has been preached to every creature; the societies which now exist for the spread of the truth at home and abroad will be dissolved, because their work is done; and none will be required to make sacrifices for men in other lands, because all men will be blessed in Christ. It will be a time of placid enjoyment—the repose of the church after the long years of trouble and conflict. Spiritual-mindedness will then be prominently displayed; extreme delight will be felt in all religious exercises; close and endearing fellowship will be realized with God and with one another; God will dwell with men, and they will walk in the light of his countenance. Earth will then be a sort of outer court of heaven, where men, free in a great measure from disease and vice, will live in the habitual practice of godliness, becoming more and more holy, till they drop each into the grave, like a ripe acorn falling from the tree, death being a kind of translation. It will be truly a blessed and happy period, when the religion of Christ will appear in all its loveliness. But heaven as a place of rest will not have the same attractions as now. Afflictions will not then, as now, work out and prepare for the exceeding and eternal weight of glory. No martyr's crown will then be won. None will, according to Christ's words, have to leap for joy and be exceeding glad, because, being persecuted for righteousness' sake, his reward is great in heaven; and none that ascends from earth during that long millennial reign will go out of great tribulation, or be permitted to take his place among the white-robed palm-bearers that stand nearest the throne. Heaven will no doubt be longed for, because Christ is there, and for the fuller revelations of God that will there be enjoyed, and as freedom will be had there from heart sin and

all imperfection; but the elements of the believer's exercises while on earth will want many of the things which now characterize them, and which render the consolations of the gospel so sweet.

These two states of the church, the missionary state and the millennial state, may be set forth by the reigns of David and Solomon. The grand object of the former was to obtain the full possession of the promised land. It was a period of toil, of courage, of battle, and of conquest; when, at the close of many a day of awful conflict, the victor, resting on his sword, or reclining on his shield, felt emotions of gladness to which language cannot give adequate utterance, rejoicing chiefly because the Lord had gone forth with the army and given them the victory. It formed those invincible warriors whose names and many of whose exploits find a place in sacred history—the men that have been designated 'David's worthies;' and they deserve that place, because their deeds won peace for the church and gathered the wealth which was expended in the erection of the house of God. The reign of David, therefore, fitly represents the missionary period of the church, when, under the guidance of Christ, the Captain of salvation, the church as the Lord's host goes forth to subject the nations to the faith and the dominion of Jesus, and to give to him in actual possession the inheritance of the earth. But the reign of Solomon was marked by national quiet, flowing opulence, and continued prosperity. The only public labour then performed was the building of the temple; and even that was prosecuted in peace. No enemy invaded or disturbed the land. No public danger called for a display of resolute courage. And it merits special notice that there is not a single name, during that reign of forty years, that, with the exception of Solomon himself, stands out to view as having a dis-

tinguished reputation—not one whose deeds the Spirit of God has deemed worthy of record. There is no hard struggle ending in personal renown. Now when we consider that the present life is the scene of preparation for another ; that our conduct here is to give a complexion to our everlasting condition ; that there is to be no second opportunity of doing great things for the Lord and for our fellow-men—no other period when we can show, in the service of him who died for us, strong faith and overcoming grace,—it seems to me that I would rather have a place in the enterprising and perilous reign of David than in the days of Solomon, when all was easy and tranquil, when energy was uncalled for, and when the only faculty exercised was the power of enjoying the good things of this life. In other words, I would rather suffer with Christ now, that reigning with him hereafter might be the more sweet ; would resemble him in his humiliation, that I might enjoy him in his exaltation ; and would choose in some measure to go, like him, from the cross to the crown, rather than to glide through life floating on the surface of a smooth stream which would convey me into the unbounded ocean of eternity. ‘Blessed is the man that endureth temptation ; for when he is tried, he will receive the crown of life, which the Lord has promised to them that love him.’

Let us, then, briefly endeavour to carry out the contrast existing between these two states of the church in the four particulars that have been mentioned.

1. The missionary period is a time of severe labour, and therefore it calls for persevering energy and large grace. Labour is man’s appointed lot on earth. It was so even in Eden, the garden of which Adam was ‘to dress and to keep.’ But in our fallen condition toil is connected with hardship and with pain : ‘man is to eat bread in the sweat of his

brow.' A moderate degree of labour is healthful and enlivening. It exercises pleasantly the bodily organs, and it agreeably stimulates the mind ; and hence we see that, as a means of amusement and pleasure, many whose circumstances place them above the necessity of hard daily toil voluntarily undertake pursuits which impose exertion and fatigue. But arduous tasks involve pain, and demand for their accomplishment skill, vigour, and perseverance—the forth-putting of all the powers both of body and mind, and that too in a manner which often strains them to the uttermost. Nothing great, it may be said, has ever been won without a long-continued expenditure of mental and physical energy. It is not easy to climb the ascent which leads to the temple of Fame.

' For sluggard's brow the laurel never grows ;
Renown is not the child of indolent repose.'

THOMSON'S *Castle of Indolence*.

The biographies of all great men attest this fact. Nothing is more wonderful in their histories than their prodigious diligence and industry, gathering knowledge as they did from all quarters and things. Lord Bacon, the father of inductive philosophy, seems to have known all that had been discovered up to his time, as well as to have had an insight into what was still wanting. And Milton, in the introduction to his second book on *Church Government*,—perhaps the most magnificent prose passage in our language, where he makes a covenant with his reader, unfolding to him his desires and his hopes,—says, 'that by labour and intense study (which I take to be my portion in this life), joined with the strong propensity of nature, I might perhaps leave something so written to after times as they should not willingly let it die.' Yes, without 'labour and intense study' *Paradise Lost* would never have been built up ;

and without labour and intense study no man will ever reach eminence in any department. Sir Isaac Newton defined genius to be perseverance, implying it as his opinion that the highest natural faculties, without well-directed and patient exertions, will be of little avail to the possessor. Now severe labour is specially needed in the mission field. The work to be done there is heavy and great. The removal of heathen ignorance and superstition, the thorough mastery of the native tongues, the translating into these tongues the oracles of God, the careful instruction of the people, and the filling of a country with the knowledge of divine truth, are works which require extreme self-denial and vast mental and bodily labour. The most formidable difficulties have to be surmounted,—difficulties which in Scripture are compared to the levelling of mountains and the filling up of valleys,—and things have often to be done with but little means for doing them, and which nothing but the highest ingenuity and industry could effect. See as an illustration Williams, whose motto was ‘Try and Trust,’ on the shore of Rarotonga building in four months his famous mission ship, the ‘Messenger of Peace,’ having to construct the very tools for working as well as the vessel itself. See also the Danish missionaries, Ziegenbalg and Plutsch, who went to Southern India in the beginning of last century, in the absence of dictionaries, grammars, and vocabularies, sitting on the sand along with native children under a native school-master, and studying the language on palmyra leaves, and gaining in a few months an acquaintance with it which astonished and alarmed the Brahmans. Or, see what Kaye in his eloquent work, *Christianity in India*, says of Carey and his associates: ‘Never have men addressed themselves to the holy work of evangelization in a purer spirit, or with more earnestness of purpose; and yet at the same time with

more sound practical sense, and more steady perseverance in the adaptation of all legitimate means to the great end which they had set before them. In this as in other respects they greatly resembled Ziegenbalg and his associates. They expected no miracles to be wrought in their behalf. They hoped to make their way only from small beginnings. They knew that much toil was necessary to the attainment of even scanty success. But they never spared themselves. They gave up everything to the one great object of their lives' (p. 234). A similar description may be given of the labours of all the missionaries whose names have found a place in the love and the admiration of the church. But grace is given according to the claims of duty: 'As thy day is, so shall thy strength be.' The exertions of these men were great; and these exercised their faith and called forth their prayers for needed help, and the Lord granted to them those large measures of grace which shone so conspicuously in their conduct, which sustained them in their work, and which encircle their reputation with peculiar brightness. The missionary enterprise, it may be said, combines the energies of the traveller, the navigator, the philanthropist, the scholar, and the daily workman. Now in the millennial state of the church there will be nothing of this hard, self-denying, and painful toil; and the grace which it demands will neither be asked for nor bestowed. There may indeed be mental studies—holy studies, that will construct poems, write histories, expound deeply and clearly the Scriptures, and prosecute, to an extent of which we have scarcely any conception, philosophical and scientific researches, and produce results that will elevate the standard of thought and embellish and bless society. But in the absence of temptation, and in the enjoyment of spiritual influences and in the prosperous and happy state of the

world, when the earth will bring forth abundantly, and when all material wants will be easily supplied,—when care and anxiety will be unknown,—there will be none of those difficulties and impediments which now hinder work and make toil severe and exhausting. There may then, indeed, be men of seraphic fire and eloquence, like Isaiah, who shall thrill and enrapture their hearers with descriptions of the sufferings and the glories of Emmanuel; but there will be no Jeremiahs, men whose portion is mourning and hardship, and who need to be made as a brazen wall against a contradicting and a persecuting people.

2. The missionary period is a time of trial, and therefore it calls for fortitude and endurance. It has been said that there are certain virtues or graces that can appear only in trying times. There cannot be courage without dangers, fortitude without difficulties, patience without suffering, forgiveness without injuries, or gratitude without deliverances experienced or benefits received. Now these are great graces, and they form important elements in all great characters; but as the stars shine most brightly in a dark night, so these graces are best seen in times of trial. And the missionary enterprise exhibits them in a high degree. There is danger from the climate, danger to be encountered in missionary journeys and voyages, and danger has at times to be feared from the people whose good the missionary seeks. Moffat, that veteran missionary, now in England, who has served the Lord more than fifty years in the mission field, said, in one of his addresses, that at one time, fearing for his life, he opened his bosom to the people, and asked them, if they designed to assassinate him, to do so then and publicly. And this was strikingly experienced by Paul, the great apostle of the Gentiles; for in his noble vindication of himself he says, ‘Are they ministers of

Christ? I am more : in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeys often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in hunger and thirst, in fastings often, in cold and nakedness.' These words illustrate the statement which our Lord made to Ananias when, speaking of Paul as a chosen vessel, he said, 'I will show him how great things he must suffer for my name's sake.' Would Paul have been the great character that he became had these perils and sufferings, and the grace which they called for and exercised, been wanting? Or would he have been able to say, as triumphantly as he did, when standing on the verge of time and looking back to his past career, 'I have fought the good fight, I have finished my course, I have kept the faith'? It is true that no modern missionary can realize an experience like this; but in proportion as he does so, will be the niche that he will occupy in the missionary temple. Judson, in the prison of Ava, treated as the vilest malefactor, and his heroic wife building a small hut at his prison door, and doing what woman's best faculties and affections could do to aid and to save him, were followers of Paul as he was of Christ. And there cannot be a doubt that it is that terrible period in their history, the details of which so absorb our feelings, which has given an undying interest to the memoirs of that noble-minded woman and her honoured husband. Fortitude amid suffering all men admire. It is the characteristic of the successful warrior. In his case, however, courage,

generally speaking, draws its breath from popular applause. The fortitude of the true missionary is of a higher cast. It is moral courage, which endures as 'seeing him who is invisible.' It is comparatively easy to be brave when men are looking on and are ready to applaud bold deeds: mere animal courage may do this. But it is very different with him who is far away from those who can sympathise with and cheer him, who, unaided and alone, has for years to bear trials, face dangers, and work on amidst the greatest discouragements, scarcely heard of till all his perils are overcome, and till the fruits of his efforts surprise and delight the church. The language of the Apocalypse may be applied to such a case: 'Here is the patience and the faith of the saints.' But this is what many a missionary has done. It is faith leaning on Omnipotence that has upheld him; it is the approval of his Saviour that he sought; and it is because he saw God at his right hand that he refused to be moved. Now it is worthy of special notice that it is on those who suffer for Christ's sake that the apostle Peter says 'the Spirit of glory rests,' as if he meant that this divine agent cannot exalt any character and make it illustrious unless it has been purified and strengthened by trial. There have been many African travellers that have evinced patience and endurance and the most unshaken courage, but none of these has acquired the place in the affections of his countrymen that Livingstone, the missionary traveller, has done, whose long journeys, chequered by fevers and hardships innumerable, and marked by indomitable perseverance, have all been performed under the influence of the holiest motives, and with the aim of opening the way for the spread of the gospel. But no such character will exist in the millennium. The world will then be fully known; wars are to cease;

enemies and dangers will nowhere be found ; seas will be smooth ; the seasons beneficent ; peace will be enjoyed by the nations ; and God will smile on men. ‘ The wolf shall dwell with the lamb, and the leopard shall lie down with the kid ; the calf, and the young lion, and the fatling together ; and a little child shall lead them. And the cow and the bear shall feed ; their young ones shall lie down together : and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ den. They shall not hurt nor destroy in all my holy mountain ; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.’

3. The missionary period is a time of expenditure, and it calls for genuine liberality. This expenditure is of three sorts. There is first the giving of men to the work of missions. This is the highest and the best kind of giving. It is a noble sight—a sight which delights even angels—when a young man of fine mental powers and devoted piety, who might occupy a high place in the church at home, comes forward, and for Christ’s sake, and for the sake of the perishing in heathen lands, lays himself on the altar of missions. It is an act which imports the sacrifice of many dear feelings on his part, and on the part of his parents and friends. All men applaud the conduct of those young recruits who, when their country is threatened with invasion, and their liberties with extinction, spontaneously present themselves and hurry to the battle-field ; but the self-devotion of the missionary, who is willing to brave all perils if he can save souls from death, merits still higher praise, for it is that act done on earth which most nearly resembles the mission of the Son of God. There is, secondly, the giving of prayers for the work of missions. I use the expression,

the giving of prayers, because all those Christians who love the Saviour, who desire to see his name and cause extended in the earth, and who appreciate the predictions and the promises of Scripture, feel it to be their duty to consecrate a considerable portion of their time to earnest supplication that the Lord's kingdom may come. They plead with him to remember his covenant, as the dark places of the earth are the abodes of cruelty; they ask him to make bare his arm in the eyes of all the nations, that the ends of the earth may soon see his salvation; and they entreat him to pour out the full influences of the Spirit upon the church at home and the mission fields abroad, that idolatry, superstition, and every evil may be done away, and that all men may be blessed in Christ, and all peoples call him blessed. Such prayers form a large part of the religion of Christ's people now,—so much so, that no man is entitled to the name of Christian who is not in this matter what Isaiah calls 'one of the Lord's remembrancers.' And there is, thirdly, the giving of money for the cause of missions. This is a special duty of the present time, which none that recognises the authority of Christ will omit. And I have thought that it is just because the Lord is so imperatively making this demand that those nations—Great Britain and America—who have the gospel, and who can so easily send it to other lands, are the most opulent and flourishing. And connected with this, as a marked feature of Providence, is the keen search for gold that is being at present prosecuted in all recently discovered countries. As one of earth's products, it is found in places which civilisation had not before visited, and it is drawn forth to augment chiefly the pecuniary wealth of the Bible-possessing nations. Surely all this indicates that the Lord is providing these nations with the means of evangelizing the world—the great work

for which he reigns,—and is rendering it easy for them, in so far as expense is concerned, to do so. But none of these things will be called for in the millennial state of the church. Missionary societies will not then exist. Parents will not need to part with their sons for this work, nor will young men require to leave their homes and consecrate themselves to the service of the Lord in other lands. There will be no such thing as prayer for the heathen ; none will then, like Abraham, plead for those about to perish. And there will be no demands for missionary contributions. The only expenditure of worldly means, besides supplying their daily wants, with which men will be acquainted, will be the payment of pastors and teachers. Men's sympathies will, no doubt, go out to all nations, but they will be of a different sort. They will be messages of love, transmitted along the telegraphic wires, that shall then as a network cover the earth. The prayers of that period will not be marked by compassion and Jacob-like importunity. There will be no slaves, and no oppressors ; all bonds will be broken ; nearly all will be Christ's freedmen, brethren in the Lord. And according to our experience and views of things, I cannot help saying that it will require the binding of Satan and the fullest measure of the Spirit to keep millennial Christians, who will have nothing to do for others, from sinking down into apathy and spiritual feebleness.

And, 4, the missionary period is a time of conquest, and is therefore a season of special joy. It has been justly said by Young :

“This is the scene of combat, not of rest ;
Man's is laborious happiness at best :
On this side death his dangers never cease,
His joys are joys of conquest, not of peace.”

The most sensible joys that we have in this world spring

from difficulties overcome, dangers averted, sufferings removed, and wished-for benefits obtained. The greater the obstacles were which stood in the way, the more abundant is the satisfaction experienced when our desires are fully met. How full is the joy of the victor when at the close of a keenly contested battle he sees the independence of his country secured,—of the poet, when he has completed a production which has cost immense labour, and which he expects will live through all time,—of the architect, when the building—a happy effort of genius—stands out to view in all its beauty and harmonious proportions,—or of the philosopher, when he has found the result of which he was long in search! His Eureka is the embodiment of this joy. But perhaps there is no field of labour which yields the joys of conquest in larger measure than that of foreign missions. The highest work on earth is the conversion of a sinner; it is, as was stated in a previous lecture, that only of all things done on earth which is said to afford joy to the angels in heaven; and in the case of him who is the favoured instrument of it, it is his joy now, and will be his crown of rejoicing hereafter. This joy is felt, too, by the home minister; but the impediments which in his case hinder the work are not so visible, nor is his success, generally speaking, so easily discerned. The change which the gospel produces in a heathen country at once meets the eye. When idols are abolished, superstitions given up, and heathen temples deserted; when the people, turned from darkness to light, meet in the Christian sanctuary and calmly listen to the divine word, or when they devoutly surround the table of the Lord, or when they act in consistency with their professions; and when the missionary can say, ‘I have begotten all these by the gospel,’ it is impossible to over-estimate the gladness which fills his

heart and flows forth in thanksgivings to the Lord. Paul often experienced this joy; and hence he says, when he heard of the faith and charity of the Thessalonians, 'For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God?' (1 Thess. iii. 9). And even the beloved disciple, who lay in the bosom of Jesus, said, 'I have no greater joy than to hear that my children walk in the truth.' The following passage, relating to the successes of Williams in the South Seas, taken from Dr. Thomson's interesting and eloquent volume, entitled *Great Missionaries*, illustrates this point: 'God always caused him to triumph in every place. And though there must have been much of routine even in his most eventful life, there must evidently have been singularly great and memorable days in his history, when fruits rewarded the toils and answered the prayers of years;—as when whole communities, led by their chiefs, brought their idols even from afar, and laid them down at their missionary's feet; or, when blood-stained warriors renounced war for ever, and, sitting down at the table of the Lord with the remnant of a people to whom their very name had formerly been a terror, declared eternal fealty to Christ, the Prince of Peace; or, when he saw the harbour of some recently christianized island crowded with canoes from different isles, that had borne multitudes to be present at the opening of a new temple for the worship of God; or, when scores of converts would stand up and offer themselves as native teachers, to be left by him to initiate the Christian movement on some still barbarous and perilous shore; or, when approaching some hitherto unvisited island, and doubtful of its character, he was suddenly welcomed, as he crossed the reef, by the cry from a hundred lips, "We are sons of the Word; we are sons of the Word!"'

(p. 73). The millennium is described as a scene of perpetual gladness, for God is then to 'create Jerusalem a rejoicing, and her people a joy.' It is to be the jubilee of the world. Its joys will be sweet, pure, and elevated—draughts drawn by anticipation from 'the well of life;' but these will not be the effect of arduous toils successfully accomplished, of painful trials courageously borne, and of difficulties which at one time seemed insurmountable, converted into blessings,—and they will not, therefore, have in them that exquisite pleasure which is felt on the removal of pain. Nor will the home church in those days experience anything of that joy which the disciples in Antioch felt when Paul and Barnabas returned from their first mission, and rehearsed all that God had done, and 'how he had opened the door of faith unto the Gentiles;' for, as all the kingdoms of the world will then be Christ's, the joys of conquest which fill all hearts when new countries are evangelized and added to the church will be wholly unknown.

Let me, in conclusion, recall the idea that we have just one life to lead in this world,—no second opportunity,—and that this our one life is to give the character to our eternal state. The Lord has graciously cast our lot in a free country, in the land of Bibles and of the gospel, and in the age of growing missionary enterprise. It is then for young men to make their choice. And whether you decide to remain at home or to go abroad, you will need, in this period of labour, of trial, of expenditure, and of conquest, the highest gifts and the largest measures of grace, for the duties of a faithful ministry will task your utmost powers. And let us rejoice that in this matter there is no restriction laid upon us as to asking from the Lord. Judson said that the prospects of missions were as bright as the promises of God; and so we may assert that the sources of our supply

are as abundant as the fulness of Christ—and that cannot be exhausted. The Lord's grace is ever sufficient for us ; and in regard to spiritual attainments and experience, we may be millennial saints now, and in addition we may possess all the graces and the habits which this time of stirring adventure and active conflict is fitted to supply. Let us bless God that he has called us into existence at such a period ; let us appreciate our privileges and our opportunities ; and let us resolve, as in the divine presence, that for us to live will be Christ, that our grand aim will be to glorify him, that we shall do so by labouring energetically for the salvation of immortal souls, and that by God's guidance and help we shall endeavour ever so to conduct ourselves as that at the close of life's day he may say to each of us, ' Well done, thou good and faithful servant, enter thou into the joy of thy Lord.'

I have now filled up and completed the outline which I sketched at the opening of the session in 1868 ; and if these Lectures have, by the divine blessing, been the means of exciting in any mind a desire to serve the Lord in the foreign mission field, or have strengthened such a desire formerly existing, or if they have enlarged in any measure the missionary spirit of those who are to minister in the church at home, the labour and the care which I have bestowed on them will be amply repaid. I close with the aspiration, in which I feel assured you will all unite :

‘ LORD, LET THY KINGDOM COME.’

APPENDIX.

APPENDIX.

I.

OUTLINE OF ORAL LECTURE, WITH THE AID OF MAPS, ON
OUR AFRICAN MISSIONS, DELIVERED TO THE STUDENTS
OF THE SENIOR HALL ON 11TH SEPTEMBER 1868, AND
AGAIN ON 25TH AUGUST 1871.

(Given after the Third Lecture.)

UP to 1860, when our Indian mission was begun, the foreign missionary operations of our church had respect chiefly to persons of African descent, and embraced Jamaica, Trinidad, Calabar, and Caffraria. No class of men had a greater claim to our sympathy and help; for to none could the words of Scripture be more fitly applied, a people 'scattered and peeled,' 'meted' out and trodden down, than to the inhabitants of Africa, whose fertile plains had been for ages the hunting ground of the European man-stealers; and in seeking the spiritual and eternal welfare of this people, we are acting truly in the spirit of him of whom it was said, 'He shall deliver the needy when he crieth; the poor also, and him that hath no helper.'

I. *Jamaica and Trinidad Missions.*—The mission in Jamaica was begun by the Scottish Missionary Society in 1824, and our church commenced work there in 1835. The Scottish Missionary Society gave up their stations to us at the Union in 1847; and we have now (1871) in Jamaica 24 congregations; in the Grand Cayman, a small island 120 miles north-west of Jamaica, 2 congregations; and in Trinidad, at the mouth of the Orinoco, in South America, 3 congregations.

These 29 congregations have 5214 members, nearly all of sable colour and African lineage ; 50 week-day schools, with 4032 scholars ; and an academy and theological hall for the training of pious natives to be teachers, preachers, and pastors. There are few missions that have been more productive of converts than ours in the West Indies.

II. *Old Calabar Mission on the West Coast of Africa.*—This mission may be said to be an offshoot of the Jamaica mission. When the people of Jamaica obtained emancipation in 1838, the converts felt an anxious desire to have the gospel sent to their kinsmen in Africa, and they stirred up the missionaries to seek there for a suitable field of labour. By means of William Fergusson, Esq., chemist in Liverpool, a correspondence was opened with the chiefs of Old Calabar, a request for teachers was had, and the mission was begun by the Rev. H. M. Waddell and a small band of helpers in 1846. This mission is situated in the Bight of Biafra, nearly six degrees north of the equator, and within little more than a hundred miles of the island of Fernando Po. Immediately east of the delta of the Niger is the Calabar Firth, not unlike the Firth of Forth, which is navigable for large ships at all seasons. About forty miles from the sea, two large rivers flow into this estuary. That on the left hand as you ascend is the Cross River, and that on the right is the Calabar River. Sail up this latter a few miles, and after passing a jutting headland you see on the summit on your right a flag waving ; that is the Duke Town mission-house. The town which is lying on the slope of the hill, facing the bay, is Duke Town ; and in the bay or bend of the river there are several large ships anchored. These are vessels that have come from Liverpool and Glasgow for cargoes of palm oil, which is prepared in the interior of the country, brought down by the people of Calabar, and sold to the supercargoes. Two miles along the ridge from Duke Town is Old Town ; and seven miles away to the left, beyond the forests of mangrove trees, is Creek Town. Return to the firth, and sail up the Cross River—much the larger—for twenty miles, and you reach Ikunetu on the right ; and about twenty-five miles higher you come to Ikorofiong on your left. These are the five

central stations, and near them are fifteen out-stations. There are, besides those that have died in the faith, 110 members, and fourteen week-day schools with 420 scholars. At these stations the gospel is preached each Lord's day in the native tongue to more than 1200 persons, and all the usual means of religious instruction, in the form of Sabbath schools, prayer meetings, and week-day classes, are employed. There are five ordained missionaries and a medical missionary. There are also thirteen native agents, besides three Europeans, employed as evangelists and teachers; and it is said that the natives do fully one-half of the work. Your time will not permit me to describe the degraded condition in which the people were found twenty-five years ago,—their religious beliefs, their idols and jujus, their evil and sanguinary customs,—nor the great and beneficial changes which the gospel has already produced. Suffice it to say that the language—called the Efik—has been mastered; that a dictionary and a grammar have been formed; that the *Pilgrim's Progress*, tracts, catechisms, hymn-books, and school-books have been rendered into it, and especially that the entire Bible has been translated. The Bible was printed at the expense of the National Bible Society of Scotland; and I may mention that our Calabar missionaries are the only missionaries from Scotland that have translated the whole word of God into the language of a heathen people. Our agents have had to contend with many difficulties, but the Lord has granted them a measure of success, for which we should be grateful. A considerable number of the natives have given distinct and satisfactory evidence of conversion; the Sabbath is there well observed; killing for dead chiefs has been abolished; the use of the poison-bean ordeal has been greatly restricted; and the word of God has become a power in Old Calabar. I have long taken a very special interest in this mission, and have spoken and written much in its behalf; and I have done so, not only because of its intrinsic claims, but also because I believe it to be the gateway of entrance to the wide, fertile, and populous regions that lie along the banks of the Niger and the Tshadda.

The Niger.—The chief feature of the geography of West

Central Africa is the Niger, a large river having a flow of 2700 miles. To trace its course was long a problem in geography second in interest only to that of the Nile. Our countrymen, Mungo Park, Captain Clapperton, and many others, lost their lives in seeking to explore it. Some said that it flowed into a large lake; others, that it was absorbed in the sands of the desert; and the writer of a long article in the celebrated supplement to the fifth edition of the *Encyclopædia Britannica* maintained by many learned arguments that it could not reach the Atlantic, as the Kong mountains—a range which runs parallel with the coast some 300 miles inland—presented an insurmountable barrier. But persons should not make strong assertions about any of God's works which they have not seen. In the year 1830, Richard Lander, the servant of Captain Clapperton, got a boat at Boussa, the place where Mungo Park was killed, sailed down the river, found that it flowed through a large gap in the Kong mountains, and ran into the Atlantic. Just before it comes to the Kong mountains, it receives its chief tributary, the Tshadda, nearly as large as itself. The countries along the Niger and the upper waters of the Tshadda were a few years ago traversed by Dr. Barth, who has given a full account of them in five instructive volumes. These extensive regions are said to contain a population of more than 30,000,000; and there exists a considerable degree of civilisation, caused by the Arabs, who have formed there ten Mohammedan kingdoms. They are a trading people, and Kano, the Manchester of these countries, has 60,000 inhabitants, all engaged in manufactures. As there are to be found there all the tropical products needed for an enriching commerce, the question is, how access is to be had to them. The difficulty is this. As the rivers of Africa are very muddy, the Niger has, in the process of ages, formed, by the mud which it brought down, a delta at its mouth, some 300 miles along the sea-board and 100 miles inland. This vast bank of mud, which has become consolidated, is now covered with dense vegetation, and channelled by several streams, the mouths of the Niger. The chief of these is the Nun River; but this is winding and

full of shifting mud-banks, and it is skirted by a vegetation, festooned with creeping plants, which rises like a wall on each side. As the sea breeze cannot touch it, the river is just a steaming malaria; and as it takes a ship a week to pass through it, the seeds of fever are there sown. It was this which destroyed, in 1841, the famous Niger expedition—the Albert and the Wilberforce steamers—on which so many hopes were founded. But as from a bend in the Cross River it is not more than a hundred miles to the Niger, the late Robert Jamieson, Esq., of Liverpool, and then of London, who gave us for the Calabar mission, in 1846, the free use of the Warree schooner and £100 a year,—a gentleman who did more than any man of his time for opening up the trade of Western Africa,—wrote a pamphlet, the object of which was to show, that by forming a tram railway or a canal between that bend of the Cross River and the Niger above the delta, safe access might be had at all times to these important countries, which may be justly called the garden of Africa.

III. *Caffraria in South Africa*.—The mission in Caffraria was begun by the Glasgow African Society nearly fifty years ago. It was planted among the Gaika tribe, who inhabited the Amatola mountains, one of the most beautiful districts in South Africa. At the Union in 1847 this Society gave up the mission to our church. It had then three stations. But the war of 1850–1 broke up the mission, expelled the missionaries, scattered the converts, and destroyed the mission premises. The Gaikas were driven from the Amatolas, and settled in an open country on the south side of the great Kei River. We followed them into that district in 1858. We have now (1871) eight central stations in South Africa. Three of these are among the Gaikas, on the south side of the Kei, namely, Emgwali, Henderson, and Elujilo; three are beyond the Kei—Paterson among the Fingoes, and Somerville and Quolora among the Galekas; and two are in the Colony—Glenthorn and Adelaide. There are 20 out-stations. This mission has 500 members, 17 native evangelists, 14 week-day schools, and 523 scholars. The Rev. Tiyo Soga has translated the *Pilgrim's Progress* into Caffre, and he and the Rev. Mr. Chalmers are occupied, along with other missionaries,

in revising the Caffre Bible. This mission, which is being rapidly enlarged, has met with a large amount of very gratifying success. The reaping time seems to have come. And when we know that diamond and gold fields have been discovered a few hundred miles to the north, which are attracting large multitudes of people, we trust that the word of God will grow and spread in South Africa, and bless its sable races.

The gospel is pre-eminently a ministry of love; and I have long been persuaded that, in addition to those general predictions which hold out saving benefits to all nations, there are special promises given to the despised, long-neglected, and down-trodden children of Africa. In four papers in the *Missionary Record*, written several years ago, I pointed out and explained these promises. One of them is, that Ethiopia will soon stretch out her hands to God. I cannot but think that the time for blessing to Africa has nearly come. Two things induce me to think so. The first is, the all but universal extinction of the foreign slave trade. We may say that it has ceased along the west coast, and that the squadron maintained by Great Britain for its suppression is now needed only to guard legitimate commerce. And we have hope that the discoveries and the appeals of Dr. Livingstone will lead to its cessation also on the east coast. And the second is, the discoveries of recent times. Those of Livingstone, Barth, Speke, Burton, Baker, and Galston have opened up nearly all the continent. Its three great rivers, the Nile, the Niger, and the Zambesi, are now well known; and when Dr. Livingstone comes home and gives an account of that chain of great lakes which exists in eastern equatorial Africa, there will be only a portion along the equator to the west left for exploration. And what a blessed time will it be when this great continent, so long the scene of war, robbery, and bloodshed, will everywhere re-echo with the songs of salvation, and its various tribes shall live in unity and love, rejoicing in Christ Jesus! I cannot more appropriately conclude this lecture than by quoting the noble words, written more than two hundred and fifty years ago, with which Purchas, in his *Pilgrim*, after adverting to the various theories which existed in his day for explaining the

black colour of the Africans, closes his account of Negroland : ' His incomprehensible unity, which the angels, with covered faces, in their holy, holy, holy hymns, resound and laud in Trinity, hath pleased in this variety to diversify his works, all serving one human nature, infinitely multiplied in persons, exceedingly varied in accidents, that we might also serve that one-most God ; that the tawny Moor, black Negro, dusky Lybian, ash-coloured Indian, olive-coloured American, should, with the whiter European, become one sheep-fold, under one great Shepherd, till this mortality being swallowed up of life, we all may be one, as he and the Father are one ; and (all this variety swallowed up into an ineffable unity) only the language of Canaan be heard, only the Father's name written in their foreheads, the Lamb's song in their mouths, the victorious palms in their hands, their long robes made white in the blood of the Lamb, whom they follow whithersoever he goeth, filling heaven and earth with their everlasting halleluiahs, without any more distinction of colour, nation, language, sex, condition, all may be one in him that is one, and only blessed for ever. Amen.'

II.

OUTLINE OF AN ORAL LECTURE, WITH THE AID OF A MAP OF
HINDOSTAN, ON OUR INDIAN MISSION, DELIVERED TO
THE STUDENTS OF THE SENIOR HALL ON THE 28TH
AUGUST 1868, AND AGAIN ON 8TH SEPTEMBER 1871.

(Given after the Fourth Lecture.)

IT may be stated as a physical law, that where there are high mountain ranges in any country, there are also large rivers and broad and fertile plains. This is the case in India. The Himalaya range in the north-east, extending about 2000 miles, and rising in innumerable snowy peaks, one of which—Mount Everest—is 29,000 feet in height, sends down the five rivers of the Punjab, all uniting in the Indus on the west, and the Jumna, the Ganges, and the Brahmapootra on the east; while the Eastern and Western Ghauts in Southern India give rise to the Godavery and the Kristna. Then there are the vast plains of Bengal, of Central India, and of the Punjab, the Deccan, and the high table-land of Mysore. It is a magnificent country, which, with proper irrigation and the heat of the sun, yields all tropical productions. The area is estimated at 1,466,579 square miles; and its population, if you reckon the country from Bombay to Burmah, and from Cape Comorin to Peshawur, is said to be 200,000,000, or one-fifth of the human race. All these are not under British law, but they are all under British control; for we have treaties with all the native princes, and at their courts British officers reside, who guide all their military and political move-

ments. How was this vast empire acquired? Little more than two hundred years ago, a company of British merchants rented grounds at Surat, Bombay, Madras, and Calcutta, and built there factories for trade; and these limited spots have, by the force of British arms and enterprise, expanded into this territory, now measured by thousands of miles. The chief drawback to the prosperity of India was the want of good roads, affording proper means of internal communication. The consequence of this was, that at times a famine prevailed in one district, while abundance existed in another; and yet, from the difficulty of transport, the overflowing fulness could not be carried to the perishing. Active measures have been taken for years past to remedy this evil. Dr. Murdoch, in his Year Books for 1861 and 1862,—very extraordinary productions,—states that there were then in Bengal imperial trunk roads comprising a length of 2000 miles, with imperial branch roads amounting in length to 1145 miles,—a road from Bombay through Poona to Ahmednuggur, and a road from Madras, in Southern India, to Cape Comorin, a distance of 450 miles, uniting Madras with the excellent system of roads in Mysore;—gives an account of nine railways then in course of formation, which would cost £56,000,000, £40,000,000 of which had been expended, and which would have a length of 4500 miles;—describes several of the great canals which exist in India, one of which, the Ganges Canal, irrigates 600 square miles, produces food for a million and a half of people, and circulates money to the value of £1,200,000. He adds that the total value of imports, exports, and re-exports in 1861–62 was, as far as could be ascertained, above £85,000,000 sterling. There cannot be a doubt that India has before it, if properly governed, a great future. Its fertility is vast, and may support twice its present population; its productions, the materials of commerce, are diversified and precious; and its inhabitants, when educated and socially improved, will take commodities from the nations of Europe, and especially from this country, and give in return, to an extent of which the most sanguine have scarcely a conception. But all this proves how important it is that the churches in this land

should exert themselves to evangelize India. Without the gospel, with its exciting, elevating, and moulding influences, all these material improvements will in a great measure be in vain. They co-operate with the missionary, and facilitate his labours; but it is he that must spread those truths which, by the blessing of the Divine Spirit, are to induce the tribes of India to forsake their idolatries, their caste, and their degrading customs, to replace their heathen temples by Christian churches, and to exhibit the graces and the consistent and godly conduct which the religion of Jesus Christ produces.

Little interest was felt in India by the people of this country, so long as the dominion was in the hands of the East India Company. But two events occurred about fourteen years ago which drew to it the earnest attention of British Christians. These were the mutiny of the Bengal Sepoys, and the assumption of the government by our Queen, who is now the Empress of India. Its multitudinous tribes thus became our fellow-subjects, put by divine Providence into our charge; and as our Lord said that the disciples were to recognise the claim of nationality, as well as of kindred, by preaching the gospel first at Jerusalem, so many felt that special provision should be made for evangelizing these millions.

A movement took place in our church in 1858 which led the Synod to empower the Foreign Committee to commence a mission in India. The Committee had thus to consider in what part of that great country the mission should be planted. The secretary, as the result of extensive reading and correspondence, drew out a report, which described nine places, which gentlemen acquainted with India had suggested, compared their respective claims, and gave the preference to the province of Ajmere and Mairwara. It contained also a list of all the Missionary Societies then labouring in India, and of the places where their stations were situated. The Committee made choice of the province just named, which lies in Rajpootana, about 600 miles due north of Bombay; and I may mention briefly the leading reasons which induced them to do so. 1. It had a population of 400,000, including Mairwara, all destitute of the gospel, and had

been so since the year 1818, when the province came into the possession of the British. 2. It was an isolated province, the nearest missions being at Agra, 240 miles on the east, and at Ahmedabad, 300 miles on the south; and if we could in due measure occupy it ourselves, this would give distinctness and interest to the mission. 3. It lay in the midst of native Rajpoot states, with a population of upwards of 8,000,000, all existing in heathen darkness, and into which free access could be had by our missionaries. It has Marwar and Jaysulmeer on the west, Meywar and Malva on the south, Kishengur and Jeypore on the east, and Bikaneer on the north. It thus presented a wide and attractive field for the spread of the gospel. 4. It was occupied by a bold and energetic race of people, the Rajpoots, called 'the chivalry of Northern India,' who contended at times not unsuccessfully with the Emperors of Delhi; so that if converted by the grace of God, they would prove zealous preachers of the gospel. And 5. The attractive claims of the Mairs, who inhabited the hills called the Mugra, which lie along the west side of the province. These are supposed to be a portion of the ancient inhabitants of India, driven, like the Gael in Scotland and the Welsh in England, to the highlands by the races that invaded the country. They cherished for ages an indomitable love of freedom, laid all the surrounding countries under contribution, and were not subdued till they met the British arms. Now, as experience has shown that the greatest missionary success in India has been obtained among the hill tribes, as being less under the influence of caste and superstition, such as the Coles in Central India, the Shanars in Southern India, and the Karens in Burmah, it was thought that among these Mairs the gospel would speedily prosper.

This mission was begun in 1860, and we have now (1871) five central stations. The first is *Beaur*. This lies in a great undulating plain, studded with villages, immediately to the east of the Mugra. Forty years ago it had not an inhabitant. The robbing Mairs swept it, and prevented its being settled. But after British rule came, Colonel Dixon built there Nya Nuggur, the New Town, which soon had a population of more than 6000. It was also the seat of the

Mair battalion, a regiment of 600 or 700 men, formed with the view of training the Mairs to habits of order and industry. The second station is *Nusserabad*, about 32 miles due east of Beawr. It is situated in the midst of a large level plain. It is the place of the British cantonments; but there is a native population of 15,000, with as many in the native villages at an accessible distance around. The third station is *Ajmere*, about 12 miles north-west of Nusserabad. This is the capital of the province, a city of fine buildings, with a population of 33,000. It is the seat of Government. It is built on the side of a hill, not unlike our own Stirling. The fourth station is *Todgurbh*, in the Mairwara hills, 40 miles south-west from Beawr. It is encircled by a very large accessible population. And the fifth station is *Deolee*, in the south-east. This station, which is placed in a wide and populous district, has just been opened. At all these stations schools are formed; and during the four cool months of winter the missionaries itinerate in the districts around, and endeavour to sow the whole country with the seed of the divine word. In addition to these five stations there is the mission of Dr. Valentine in the city of *Jeypore*, 100 miles east of Ajmere,—a splendid city, with a population of 250,000, the capital of the province of the same name.

The mission has nine ordained European missionaries, two European medical missionaries, one European catechist, one European female teacher, ten native evangelists or colporteurs, forty-six native teachers, forty-four day schools with 1464 scholars, and thirty-seven native communicants.

Notices were then given of several cases of conversion, showing that the gospel, received and blessed, produces deep and agonizing convictions of sin, leads to fervent and anxious prayer, and makes persons willing to forsake all former evil connections, and to give up all for a personal interest in Christ's salvation. The words of the celebrated Henry Martyn were quoted, who, regarding the conversion of a Brahman as a matter of such extreme difficulty, said that if he saw such a case he would be ready to exclaim, in the words of aged Simeon, 'Lord, now lettest thou thy servant depart in peace;' and it was intimated that our first convert was a learned Brahman, who had visited many

of the shrines of India seeking rest to his soul, and who read a paper at his baptism—a large number of heathen Brahmans being present—in which he declared that his chief reason for embracing Christianity was that he found there a divine Saviour.

Rajpootana has been visited with a severe famine, caused by the want of rain. It is generally the case that a mission is cradled amid difficulties. The famine continued two years, and destroyed more lives than did the Franco-German war. But it will be overruled for good. Our church raised for this famine £9000, a fund separate from the mission fund, which our missionaries distributed for the relief of the perishing. The expenditure of this money not only saved many from death, but it has raised the reputation of our church in India. It has shown also to the natives the beneficent character of Christianity, and it has sent into the surrounding villages multitudes that had been relieved and instructed, who will gladly welcome our agents when they go thither to preach. In order to furnish labour for those that were able to perform it, the missionaries at Ajmere and Ashapura, near Nusserabad, constructed tulaos for irrigation, and preached to the hundreds that they employed and fed. As the famine fund was exhausted, they were obliged to contract a debt of £1400, which the Students' Missionary Society is nobly this year raising money to repay. The famine also has given to the mission 400 orphans, who are being trained for Christ. Of these, some will become fitting agents for mission work, and others will be placed in Christian villages, the fields of which those tulaos will water. There is thus good reason to believe that all these measures will turn out for the furtherance of the gospel and the benefit of thousands.

This mission is a grand enterprise, and it has, I trust, a grand future before it. Rajpootana was a country which enjoyed a high degree of civilisation when our own forefathers were prowling savages. This is proved by Tod's *Rajistan*, which gives specimens of its poetry, its philosophy, and its wondrous architecture, the memorials of a greatness that has long since passed away. The gospel has made Scotland what it now is. And if we can evangelize the

province of Ajmere, the light will spread all around, illumine Rajpootana, cover it with Christian churches, and produce a state of things in regard to which it will be said that the former condition of the people, even in their best estate, had no glory compared with the glory which now exists and excels.

III.

OUTLINE OF A LECTURE ON THE MISSIONARY MAP OF THE
WORLD, DELIVERED TO THE STUDENTS OF THE SENIOR
HALL ON 3D SEPTEMBER 1869, AND AGAIN ON 6TH
SEPTEMBER 1872.

(Given after the Ninth Lecture.)

THE design of this map is to give a general view of the state of the world as to religion, and to point out the leading missionary stations. The former is shown by the five colours and by the statistics, and the latter by certain marks. The mottoes on the top and the corners prescribe the duty of the church, namely, 'The field is the world,' and, 'Go ye into all the world and preach the gospel to every creature;' and the map itself exhibits the extent to which this mission work has been done. The five colours—yellow, red, crimson, green, and black—are intended to represent the prevalent religions which exist in the world, or the religions which prevail in the countries so marked.¹

1. The yellow colour points out the Protestant religion. I need not describe this form of religion to you. It holds that the Bible is a message from God,—a gracious message to every man,—and that every one has a right to read it

¹ This map was brought from New York by the Rev. Dr. Paterson of Kirkwall, when he went as a deputy of the Synod in 1846 to Canada and Nova Scotia. It is printed on cotton cloth, and easily carried about; and, being visible in any part of a large church, it afforded a theme on which I lectured in many parts of Scotland; and as both the eye and the ear were instructed, it scarcely ever failed to interest the audience.

and to judge of it for himself; and hence it encourages the circulation of the Holy Scriptures. Individual liberty of judgment in religious matters is the essence of Protestantism. It regards the inspired scriptures of the Old and New Testaments as the sole rule of faith and practice, and declares that the only authority which binds the conscience is that of God speaking in his word. Now this religion is said to prevail in Great Britain, the north of Ireland, Holland, Denmark, Sweden, Norway, Finland, Saxony, Prussia, and Switzerland. These are all the parts marked yellow in Europe. There are in these countries many Papists, but the Protestants are the majority. There is a large Protestant church in Hungary, and there are a few Protestants in Bohemia, but Popery is in both the national religion. Protestantism prevails also in the United States of America, in Canada West, and in Nova Scotia. There are a few yellow spots in other lands, such as Labrador, Greenland, British Guiana, Sierra Leone, Cape Colony, and Australia. The number of Protestants, according to the statistics given at the foot of the map, is said to be 70,000,000. Now the proportion which 70,000,000 bear to 1,000,000,000—the number of inhabitants which the map supposes the world to contain—is one in fourteen; so that, were the inhabitants of the world to advance in a line, the first one would have a Bible,—as no one can be a Protestant without the Bible,—and thirteen would require to pass by before another one carrying a Bible would appear, and so on to the end of the long procession. It is an affecting thought, and it shows also the great work that yet requires to be done, that out of every fourteen persons in the world, thirteen have a wrong religion.

2. The red colour points out the Popish religion. This church rests on the doctrine of the supremacy of the Pope, whom it regards as the vicar and representative of God on earth. It has added the Apocrypha and the traditions of the fathers to the scriptures of the Old and New Testaments as the rule of faith and duty. It denies the right of private judgment, calling it moral suicide; and it imposes on the people, and calls upon them to receive, under the threat of an anathema, the sense which the church gives

of the Scriptures. It denounces the circulation of the Bible in the vulgar tongue, asserting that experience has shown that such circulation has been productive of positive evil. Hence it was said in the fourth of the ten rules, drawn up by the fathers chosen at the Council of Trent, on the subject of prohibited books,—rules approved and published by Pius IV.,—‘Experience has convinced her that the use of the sacred books, circulated freely in the vulgar tongue among the Christian congregations under her jurisdiction, has always been her ruin’ (Gaussen, p. 515). You will find in Dr. Gaussen of Geneva’s elaborate work on the Canon of Scripture, very full details of the decrees of this church with regard to the Apocrypha, the denial of private judgment, and against the Bible Societies. In every country where it can safely do it, it withholds the Bible from the people. The Rev. Mr. Seymour, author of *Mornings with the Jesuits*, says that he searched all Rome—that city of Pope, cardinals, and priests—for a Bible, and saw only in two places the edition of Martini in twenty-four volumes, at the price of £4. I recollect how delighted I was, after Garibaldi had driven the Bourbons from Naples, to read in a newspaper that a boy had set up a stand with Bibles in a public street of that city, and that he shouted to the people as they passed by, ‘*Il Libro, il Libro*’—the Book, the Book. Popery prevails chiefly in Ireland, France, Italy, Spain, Portugal, Austria, Bavaria, Belgium, and in Mexico and South America. The map says that the number of its adherents is 130,000,000; but the Pope asserts that his subjects are 140,000,000, or two Papists for one Protestant. Yes, it is a melancholy fact that near the close of the nineteenth century—this period of light—there are two Papists for one Protestant. But the truth is, the Papists are far more devoted and proselytizing than are the Protestants. It is a system which, by its doctrine of the mass, auricular confession, absolution, and purgatory, subjects the people to the entire dominion of the priests, and renders them willing to do anything for the interests of their church. How difficult is it for us to obtain agents for the foreign mission field! It is otherwise with them. Each copy of *The Annals of the Faith*, a periodical issued

every alternate month, contains long lists of men and women going out as missionaries—so they are called—to distant lands. Popery is, as to its dogmas, becoming worse and worse, as is proved by the recent decrees respecting immaculate conception and papal infallibility. It is a system that will never be reformed. It is doomed to ruin. Its influence, happily, is declining in continental lands. The emancipation of Italy, the removal of the temporal power of the Pope, and the Franco-German war have given it severe blows, and the Lord will ere long 'destroy it with the breath of his mouth and the brightness of his coming.'

This map shows the importance of emigration as a means of spreading religion, and how desirable it is that those who emigrate carry with them the gospel. Papal Spain covered Mexico and South America with Popery, and Protestant England spread its religion in North America. And when we reflect that the American Protestants possess the greater part of the western world, and are there the dominant power, and that Great Britain, besides its North American provinces, has Australia, New Zealand, the Cape of Good Hope, Hindostan, Singapore, Hong Kong, Aden, and a large portion of Western Africa, as centres of influence, we cannot but see that Providence, in the way of emigration, is co-operating with the missionary enterprise in preparing for the time when the knowledge of the Lord shall fill the earth.

3. The crimson colour points out the Greek Church, or all the eastern churches independent of Rome,—Greek, Armenian, Syriac, Nestorian, and Coptic. The Greek is the established religion in Russia and in Greece, and according to this map is said to number 56,000,000. In a volume published in Edinburgh in 1845, entitled *Lectures on Foreign Churches*, there is an excellent lecture on 'The Independent Eastern Churches' by the Rev. Dr. Wilson of Bombay. He gives, from the standard books of the Greek Church, published in 1842, a full account of its doctrines, adding, 'A perusal of all these authorities warrants the assertion that the errors of the Greek Church are nearly as great and detrimental as those of the Church of Rome, and compels us, making all charitable allowance for those within its pale who

practically disavow them, to view it as within the dominions of Antichrist.' Still there are some features of difference. It has no earthly head. It gives the bread and the wine to its members, though it holds transubstantiation. It allows the marriage of the clergy. It has no purgatory, but it teaches that those who leave this world with their penitence and 'satisfaction,' as they call it, incomplete, go to lower regions in heaven, from which the prayers and good deeds of their friends lift them. It has pictures, but not images, in its churches. Its ritual is imposing and gorgeous, but it is without life; and under its shadow, as Stephens, the American traveller, testifies, the darkest superstitions and the most debasing practices exist.

4. The green colour points out the Mohammedan religion. The Koran is the rule of the Moslem faith, the first verse of which is, 'There is one God, and Mohammed is his prophet.' It is an external religion, not touching the heart. The man who prays five times a day and observes the feast of Ramadan goes to paradise, where he will for ever enjoy sensual delights. It is said, according to this map, to number 100,000,000, being 30,000,000 more followers of Mohammed than there are Protestants. The head of this religion is the Sultan at Constantinople. It prevails in Turkey in Asia, Arabia, Persia, Afghanistan, Beloochistan, widely in India, and in a large portion of North Africa. Two remarks were here made. The first was, this green colour covers Bible lands, the countries trodden by patriarchs, prophets, apostles, and by the Son of God. The Lord gave to the people there a religion from heaven, and they cast it away from them, and for ages he has left them to the religion of a mere man,—affording one of the most solemn and instructive lessons that history teaches. And the second was, that while the Christians of Europe slept, or sent their ships to carry off and doom to slavery the natives of Western Africa, the Mohammedans entered that great continent, founded extensive empires in Northern Africa and along the fertile basin of the Niger, erecting mosques in every city, and carried their conquests to within 400 miles of the Atlantic; so that when the missionaries now labouring on the west coast shall ascend into the interior, they will have to contend

with this religion, in some respects more difficult to be overcome than Paganism itself. Still, as a system it is declining. A Turk may now, without perilling his life, become a Christian; and Mr. Palgrave, in his interesting *Travels*, says that it has now but a slight hold on Arabia, the land where it was cradled. And

5. The black colour points out Paganism, or, that those residing in the lands so marked are without the light of the gospel. The number of heathens is by the map said to be 630,000,000. I shall not here repeat the two similes given in the close of the seventh lecture, with the view of conveying an affecting idea of this vast number; nor what was stated in the ninth lecture respecting the prevalent features of heathenism. The sight of the extensive regions draped in black shows the great work which the church has yet to do. Nearly all Eastern Asia, the greater part of Africa, and many other lands, are under the unbroken sway of the evil one. It may be said that there are chiefly three great systems of heathen error: Brahmanism in India, with its three leading gods, Brahma, Vishnu, and Siva, and its millions of inferior gods; Buddhism in China, Burmah, Ceylon, and Thibet, a religion which consists in worshipping deified men, and which has the largest number of adherents of any religion in the world; and Fetishism in Africa, or the belief in the power of evil influences. Of all these, and of every other form of heathenism, it may be said, 'They are vanities,' the product of men when they 'became vain in their imagination and their foolish heart was darkened.'

6. Mission stations. These are marked according to the signs given at the bottom of the map; but you would require to be near in order to see them. You will find a brief but clear outline of modern missions in Dr. Mullens' recent work, *London and Calcutta*. I shall merely say that there are missions to the Armenians and Nestorians in Asia Minor and in Persia; missions in India and Ceylon, conducted by nearly 600 ordained missionaries; missions in the coast towns and in the capital of China; missions in Burmah, in the South Seas, in South Africa, in Madagascar, on the west coast of Africa, and in the West Indies.

Let me say, in conclusion, that there are many things

which encourage the hope that the work of missions will rapidly grow in extent and in power. Nearly all parts of the earth are now discovered; trade is carried on with all lands; the steamboat, the electric telegraph, and rapid postage are uniting all countries; and liberal principles are making progress in many countries, especially in Austria, Italy, and in Spain; all which intimates that the time is drawing near when all the earth shall be visited with the gospel, and when men shall be blessed in Christ, and shall call him blessed. Nothing in the future is more certain than this result. It rests on the promises and on the oath of God; and Jesus, who has all power in heaven and on earth, will see these fulfilled. When the Spirit, in answer to united and importunate prayer, shall in large measure be poured out, and when Christ shall ride forth in the chariot of salvation and call his people to follow him, it will not be long ere the conquering host shall stand on the outskirts of the earth, and the cry be heard, 'The kingdoms of this world are become the kingdom of our God and his Christ, and he shall reign for ever and ever.'

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